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THE REVISED HAGADA.

סדר  
הגדה של פסח

כמנהג פולין

מתורגם ללשון אנגליש

על ידי

הקטן אהרן בן אשר הלוי גרין

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בהסכמת הרב הגאון א"ב"ד

מוהר"ר נפתלי אדלר הכהן

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לונדון

בהוצאת גרינבערג

בשנת ת"ר"נ"ז לפ"ק

THE  
REVISED HAGADA:

Home Service

FOR

THE FIRST TWO NIGHTS OF PASSOVER.

TRANSLATED, EDITED, AND ANNOTATED

BY

REV. A. A. GREEN

*(Minister of the Hampstead Synagogue).*

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AUTHORISED BY THE VERY REV. THE CHIEF RABBI.

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LONDON:  
GREENBERG & CO., 80, CHANCERY LANE, W.C.

1897.

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## PREFACE.

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THE present edition of the Hagadah for Passover aims at supplying what has long been a distinct want in the Ritual literature of English Jews. Among the many cherished domestic ceremonies of Judaism, there is none that holds in our hearts the peculiarly dear place accorded to the Seder. It is an occasion upon which are blended, in happiest combination, the most potent influences which have contributed towards making Israel great—pride in our national mission to the world, appreciation of that continuity of God's mercies which has marked Israel's great place in history, and the joyous service of the Lord in the happy family worship which has been, since the dispersion of our race, the true secret of all our greatness. It is just Seder evening which links the Israelite, who has known the blessing of observant Judaism, to the best in his national history and the dearest in his personal recollection. One of the cherished aims of this edition of the Hagadah is to enable the Seder so to continue. The critical notes and the explanations of the ceremonies are intended to invest the whole of the function with living interest for parents and children and to serve as a helpful guide to teachers and students. The translation is entirely new, and only in one instance has there been any departure from the literal meaning of the Hebrew—viz., in the case of **אחד מי יודע**. It was impossible to translate **תשעה ירחי לידה**, for which I have substituted the nine Jewish festivals as more in consonance with our modern ideas of what is adapted for the perusal of children.

My thanks are due to Dr. M. Friedländer for his invaluable assistance as far back as the time when, as one of his pupils, I first was attracted to the subject and began to make researches; and he has supplemented my early debt to him, when, many years ago, he accompanied me to the British Museum to assist me in perusing the manuscripts, by reading and correcting the entire proofs of the present work, and giving me the benefit of his suggestions. I am also deeply indebted to the Chief Rabbi, who has afforded me the utmost encouragement and has given me much information and assistance—for which the book is much the better—and for which I cannot be sufficiently grateful. I am also indebted to the students' friend, the late Dr. Asher, who first suggested the publication of such a book as this, and who contributed to my early papers on this subject many of the explanations of the ceremonies which I am now able to offer.

My thanks are due to my publishers for practical advice and the personal care given to the production of the book; and I am very grateful to Mr. Paul Leffman as well as to my wife, whose services I have been compelled to enlist in taking down the whole of the work from dictation. I have to thank the Rev. S. Singer and the Jewish Education Board for their permission to use Mr. Singer's translation of the Grace and the *נשמת*, in the authorised Jewish Prayer Book. Finally, I am indebted to my dear father, to whom I owe all my incentive to, and opportunities for study, and to whose memory this—my first publication—is with reverence and gratitude dedicated.

A. A. GREEN.

*March, 1897.*



## INTRODUCTION.

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**T**HE modern Egyptians have a proverb to the effect that, whoever once drinks of the sweet waters of the Nile will not rest content until he has slaked his thirst in them once more.

How true this is, only they can really tell who have set their feet within the magic boundary of the enchanting land of the Pharaohs. Not even in the Holy Land itself is one brought more closely into touch with the sacredness of history. Here in a past, the remotest known to acknowledged history, intellect and sentiment gave birth to civilization. There are some ancient histories, reaching very far back, which, like hills whose summits are in the clouds, are lost in that cloudland of legend where the firm path of history no longer extends and where we reach the fairy domain of Mythology. But in the case of the history of Egypt, as in no other instance, though we go back to Myth if we retreat far enough into its past, yet there are many thousands of years of unbroken substantial historical record. It may be said of Egypt that, among the countries of the world which yet bear their ancient name, it stands alone as having been great when mighty empires which have risen and fallen were undreamed of—as having enjoyed for thousands of years the proud position of mistress of the known world. For years—that may be also reckoned by thousands—she knew no superior, though she recognised powerful rivals. Her kings were great statesmen and warriors. Her people were enterprising, intelligent, and law-abiding. Her literature, if not nobly great, was of no mean order. Painting, sculpture, and architecture, reached a standard which modern progress is but glad to admire ;



while engineering reached a high level of perfection thousands of years ago, that modern science finds it not only difficult to excel, but impossible to imitate or even to understand.

The greatest of men was born on the banks of its wondrous river; his master mind was educated within the walls of its colleges. Egypt, if not the cradle of the Jewish race, was at least the school wherein the growing nation acquired the equipment for its virile individuality. In the land of the Pharaohs was struck by the Jewish race the first telling blow for the world's greatest prize—personal and religious freedom. In later times the mighty powers of the western world have, in succession, there set up the centre and pivot of their empire and he would be a bold man now who would venture to say that Egypt belongs entirely to the past and has no share in the greatness of the future.

Such then is the mystic land teeming with historical interest and present fascination, the land indissolubly linked with the traditions of the Israelite, and to which, with the recurrence of the Passover, his thoughtful attention is ever re-directed.

The Egyptian Empire was already very old when the first connecting link with Hebrew history was formed. We read in the Bible that Abraham, the founder of the Hebrew race, forced by a famine to leave the land of Canaan wherein he was sojourning, directed his steps to Egypt where he was hospitably received.

It was natural that the patriarch, who had as yet no fixed abode, but travelled about after the manner of the shepherd chiefs from whom he sprang, should have sought to escape a Palestinian famine in a country so favoured by nature as to be, what it now remains, a fruitful land of plenty. But the Egyptian monuments reveal to us a fact which throws some light on the motive of Abraham. The ruling dynasty of Egypt at that particular time was that of the Hyksos, or Shepherd Kings, so called

by the native population of Egypt, because they originally came, as did Abraham himself, from the pastoral district of Mesopotamia. This will easily account both for the attraction which Egypt must have had for Abraham, and for the welcome he received from the Pharaoh himself, to whose presence the patriarch seems to have had easy and natural access, and with whom he associated upon seemingly equal terms.

These same Shepherd Kings were still the reigning dynasty when, nearly two centuries later, Abraham's great-grandson, the Semite lad Joseph, became associated with the Egyptian court in the capacity of a slave in the household of one of Pharaoh's high officers. The years that had elapsed between the visit of Abraham and the presence of Joseph had not been without their effect upon the destinies of the Shepherd Kings. The dynasty had never been popular. The people had always resented the intrusion of a foreign line of kings, while the priests, who held a position of peculiar influence in ancient Egypt, had never been reconciled to the expulsion of the whole Egyptian royal line with which the chief among their order were connected by blood as well as by sympathy. The influence of the Hyksos was on the wane when there occurred the famine, which was predicted and provided for by the sagacity of Joseph. The rapid rise of an unknown Hebrew lad to the premier position in the land of Egypt is made more intelligible to us if we recollect that the failure of the "wise men" of Egypt gave the reigning Pharaoh a welcome opportunity of displaying to a grateful people, at the same time, the ineptitude of the priests and the ability of a Semite.

Joseph was not alone the saviour of Egypt; his success was a prop to the tottering throne of the Semitic line of kings and, without doubt, staved off their downfall which in fact seems to have taken place very shortly after his career was closed.

We can understand why Joseph urged upon his brethren

that they should be careful to explain how they became "Shepherds," a name which was, as the Bible puts it, an "abomination" to the Egyptian populace and distasteful to the house of Pharaoh itself. We can also understand how, at a slightly later stage, while Joseph was careful, in the interests of the Hyksos, to purchase for Pharaoh the cattle, the lands, and the persons of the people, he was statesman enough to refrain from touching the lands of the priests, an act of recognition calculated to win the allegiance of that powerful caste to the reigning house of his royal master.

The book of Genesis at its close leaves Joseph at the zenith of his influence, the benefactor of the people and the favourite of the king; while the Israelites enjoy to the utmost extent the reflection of his popularity.

The first chapter of the Book of Exodus, however, offers a complete and unaccountable transformation. The Israelites are slaves, oppressed by all the rigours of an oriental serfdom. They are overworked, overpowered, and persecuted. Joseph is completely forgotten and the king himself "knew not Joseph" and is ignorant even of the name of the eminent benefactor of his country.

Egyptian history supplies the missing fly-leaf between the Books of Genesis and Exodus. All mystery is cleared up, all incongruities satisfactorily explained, for not only had a new king arisen who "knew not Joseph," but a new dynasty was now reigning, the Pharaohs of which neither knew of, nor cared about, any member of the hated foreign ruling power.

The Hyksos had been expelled and the Israelites who remained bore the full brunt of resentment both of kings and people, and were condemned to the labour of prisoners and criminals, the building of the cities and temples which the new dynasty—who were active builders—raised in every direction. The Pharaoh of the Oppression was Rameses II., otherwise known, and deservedly so, as Rameses the Great.



He was of Nubian descent, and the capital of his kingdom was a beautiful city on either side of the Nile in Upper Egypt, on the left bank (the modern Luxor) being the residential part of the capital, while on the right bank, at Thebes, were the colleges of the priests and the tombs of the kings—the relics of the former being now to be seen in fair preservation. The tombs, situated at the base of the Libyan Mountains, are to this day extant, beautiful and interesting beyond description.

One of the tombs in the Libyan Mountains, opened comparatively recently, is that of Seti I., the father of Rameses the Great. It is a perfect Paradise of artistic beauty and archæological interest. The walls are covered with magnificent bas-reliefs, describing the career of the departed monarch, and the gigantic mummy of the king who reigned for the best part of a century has been removed to what is perhaps the most glorious museum in the world, that of Boulaq, midway between Cairo and the Pyramids of Ghizeh. The present writer was at Luxor in the early part of 1891, and followed with the deepest interest the excavations of the French Archæological Expedition, superintended by that kindest of French scholars and gentlemen, M. Bouriant.

The slow process of excavation at that time was rewarded by the discovery of the enormous head of the colossal statue of Rameses the Great, which proved to be the largest and the most complete presentment of the features of the Pharaoh of the Oppression.

The thick Nubian lips and the cruel stern expression seemed to do ample historic justice to the antetype of unbending despotism, and the writer could not gaze upon it without the thought that if the surrounding magnificent ruins were relics testifying to the glory and power of the mighty Pharaoh, he (the Jew) and his wondrous race, constituted a still more marvellous testimony to the power which preserves, through the greatest vicissitudes known to humanity, the scions of “a wise and understanding

people," though rock-hewn monuments may crumble and decay.

To the Jew upon the plain of Thebes, the words addressed to the greatest of his race seem always to say, "The place whereon thou standest is holy ground." Here Moses lived, worked and studied. Here he laid the foundation of that phenomenal store of knowledge which so completely fitted him to be the great teacher he subsequently became. Here, amid the luxury of the Egyptian court, his great heart was touched by sympathy with his oppressed people, and his great mind formulated the first conceptions of their deliverance. Hence he fled an exile in disgrace, to return the triumphant messenger of a power beyond the might of a Pharaoh and a hope superior to the impoverished ambition of a race which, seemingly, had inherited no capacity except contentment to serve and to slave.

There are one or two points in the history of the flight of Moses in connection with which some light is shed by Egyptian history, upon the narrative in the Bible. It would be an error to suppose that, when Moses left Egypt, his interest in the condition of his brethren lay dormant until it was awakened by the incident of the burning bush. Not only is it impossible to conceive such an apathy on the part of a Moses, but there is every evidence that during the time he was away from Egypt, Moses was thinking out his future work and was in touch with his friends in the land of the Pharaohs.

The Bible tells us that Moses took his flocks to pasture at the back of the wilderness, and came to Mount Horeb. The wilderness is not a very profitable place wherein to pasture flocks, and the point did not escape the notice of the Rabbis, who explained it by the Midrashic tradition that Moses selected this wild spot "in order that his sheep might not graze upon the land of others." Moses had very probably a far more interesting motive in seeking the wilderness of Sinai. Horeb was a

penal settlement of Egypt, to which political offenders were exiled to work in the mines. When we remember that Rameses the Great was a powerful and arbitrary ruler, engaged in many wars and surrounded by the inevitable oriental accompaniment of plot and counterplot, it is not surprising that there should be many disaffected persons of all grades; and it is equally natural to suppose that Moses would be anxious to hear from these some report of the condition of his brethren in Egypt. Not only did the great heart of Moses beat so strongly with sympathy with his people, but the mind of a cultured Egyptian, trained within the court circle, and now exiled among simple shepherds, would surely have yearned for information concerning what was transpiring in the Metropolis of the civilized world. Was his meeting with his brother Aaron unpremeditated? Surely not. For is there a more reasonable supposition than that, hasty as was his flight, Moses before he left the land of Egypt, came to an understanding with his family and friends as to where he might be found and where information might reach him.

There is one aspect of the gigantic task of Moses which does not always receive the appreciation it merits. We fully understand, as a rule, the value of his mission to Pharaoh and appreciate the courage which enabled him to stand before the tyrant and demand the recognition of his God and the release of his people. But this was little compared with the still more stupendous task that lay before him—viz., that of teaching the Israelites themselves the nature of the God who had sent him, and inspiring them with the hope of redemption and the necessary trust in God and confidence in himself. To put it in a word, his prospects of persuading Pharaoh were better than his chances of convincing the Hebrews he had come to rescue. We must remember that the people had passed 200 years in slavery. Serfdom is, to this day, the greatest enemy to a people's progress, and the disabilities of such modern serf-



dom as has come under our notice are to be multiplied manifold when considering the mental equipment of a nation of serfs more than three thousand years ago.

Moses knew this and understood his difficulty so well that we find him doubting, not only whether Pharaoh would receive him, but whether Israel would credit him. "They will not believe me," was his simple comment upon the message which God had given him to the people he was eventually to lead. The coercion of Pharaoh was a simple matter compared with the conversion of Israel at that moment. How difficult was this phase of the task, and how its accomplishment was kept in view, is illustrated by the name of God by which Moses first acquainted the Hebrews with the nature of their deliverer. He was commanded to inform the Hebrews that the name of the God of their fathers who had sent him to them was "I am that I am." Many attempts have been made to explain this name and to give it various meanings that fall within the legitimate province of homiletic theology, but its meaning and purpose are transparently clear.

What religion the Hebrew serfs of Pharaoh had was largely tinged with, if not completely dominated by, the ideas prevalent among the Egyptian fellaheen of their class and time. Their own traditions had worn very thin. It happens that the gods of the Egyptian religion rejoiced in a remarkable multitude of names. Early Egyptologists astonished the world by their discovery of the names of thousands of deities, but later scholars succeeded in establishing the fact that the gods of Egypt were comparatively few, while their names were legion. Isis alone rejoiced in 1,000 names, while other gods came within measurable distance of this number. Naturally, as in all oriental religions, every possible attribute of praise was used in the glorification of the gods. The vocabularies of power, virtue and glory, were exhausted many times over. Had Moses, therefore, given the Hebrews any conventional name of their God, the very attempt at description would

have defeated his purpose, and the God of whom he spoke would have been straightway identified with one of the great deities of Egypt. The God "I am" was something new to Egypt. The name set the people's thought and reflection at work, which was the reason for its selection, and the Midrash is very near the mark in the old tradition it has preserved, that Pharaoh and his wise men (the priests) denied the existence of such a god as Moses described, because they were unable to find any such name in their records of the deities.

How slowly the work of Moses progressed the Bible narrative makes sufficiently clear. It was the genius of this greatest of men that he knew how "to labour and to wait." Sharper grew the penalties of slavery, greater the manifestations of God's power, till at last, between what they were asked to believe, and what they were called upon to suffer for it (best test of its worth), the Hebrews had advanced sufficiently in their faith to be able to leave the greatest country of the then world and follow, trustingly, the man who, but a short time back, had had to explain to them who was their God, and had not dared to ask for them more than three days' absence under his care.

The details of the extra penalties which Pharaoh imposed upon the Hebrews in resentment of the interposition of Moses are most interestingly illustrated by the customs of the Egypt of to-day. So conservative have Egyptians been, that the tourist in Egypt, at the end of the nineteenth century, can see many habits which have remained unchanged since the days when Israel made bricks for Pharaoh and worked in his fields. A walk in a neighbourhood such as Luxor, where we have the monuments of the Egypt of old and the Egyptians of to-day working under their shadow, enables one to glance from one to the other and to see that the sculpture on the monument of thousands of years ago might have been done from the model of the living man at work near it. The "work in the fields," in which the Hebrews laboured "with rigour,"

has known no alteration; while the bricks used in the building of the villages are made in precisely the same manner as the method employed by the builders of Pithom and Rameses. The "straw," the absence of which was the crowning torture of the Hebrews, is used to give cohesion to the mud of which the bricks are made.

Although, thanks to British influence, the visitor to Egypt is spared any illustration of the sufferings of the Hebrew "officers" (gang-masters) who were beaten when the tale of bricks was incomplete, we are able to form a fairly accurate estimate of the extent of this cruelty. The "Kourbash" is a whip cut from the hide of the rhinoceros, and vies (aptly enough) with the Russian knout as a terrible engine of brutality. So implanted had it become as the symbol of authority and punishment, that though the British Government forbade its being used after the fashion of the Pharaohs, it was found necessary to permit it to be carried as a badge of office by those placed in authority over a native gathering. The leader of a gang of workmen still carries it, the police at the Nile stations still flourish it meaninglessly at the crowd of idlers and mendicants, while the mere mention of the word, in a sufficiently menacing tone of voice, is enough to disperse a crowd of pestering children whose acquaintance with the traditions of serfdom is fuller than their knowledge of European disposition.

But if to the well-read man or woman the archæological value of the Egyptian monuments and the present interest of modern Egypt are great and absorbing, who shall adequately describe the feelings with which the modern Israelite approaches the celebration of Passover, the world's great festival of freedom, Israel's charter of justification, the link between the greatness of our national past and the splendid potentiality of our racial future? The whole genius of the celebration is summed up in the suggestive words of the Hagadah, "In every generation each Israelite shall bethink himself as though he had been delivered from Egypt." This is perfectly true; for the harmony of

Israel's destiny and mission has not been affected by the lapse of time or the changes in circumstances which have marked what has happened from the hour of the Exodus till the present moment.

The Exodus was a protest against the subversion of personal rights and a consecration of the descendants of distinguished, God-fearing forbears to the belief in the one God of the world, whom their ancestors were the first to recognise and to teach. With a steadiness of purpose unparalleled in the history of national consistency, Israel has been unswervingly true to these two great ideas. We have taught the unity of God until it has become an axiom in the trend of belief along which the intelligence of the world securely travels towards the religion of the future. We have exhibited an implicit obedience to the commands of God, from which the world has gathered its best examples of religious influence in every day life. We have suffered for our principles under a universality of disability and with a personal heroism that make our racial story a record of the world's truest nobility, and constitutes the Passover the anniversary of the granting of the greatest patent of aristocracy that one race can claim without conceit, and others can acknowledge without humiliation. No service could sufficiently afford expression to our feelings of pride and gratitude on the recurrence of such a festival. No liturgy, however gorgeous or beautiful, could do us justice as the epic of our wonderful racial story. The mere recital of the accompanying Seder service leaves unfulfilled the purpose of the Passover, unless we resolve that by act and heart we Jews will endeavour to leave nought undone that will give us the inspiration and our fellow-men the conviction that we are, more than ever, "A great, a wise, and an understanding people."



# THE REVISED HAGADA.

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## THE SEARCH FOR LEAVEN.

On the evening before the Passover the ceremony is observed of the search for leaven by the head of the family, who makes a round of the rooms of his house for the purpose of discovering and removing any leaven which may have escaped attention in the preparation of the house for the festival. In observant Jewish households, by the time the Eve of the Passover arrives, all preparations have been so thoroughly made that the house is free from the presence of all leavened food, except the necessary provision for the next day's early meal, which is confined to one or two apartments. The search for leaven proceeds notwithstanding, and it is customary to place little packets containing a small piece of bread in each of the rooms which have already been prepared for the Passover. These are looked for and collected by the head of the family who burns them the following morning after breakfast together with any leavened bread that may then be in the house.

*Before commencing the Search the following blessing is said:—*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ עַל בִּיעוּר הָמֵץ :

“Blessed art thou, O Lord our God, King of the Universe, who hast sanctified us with thy precepts, and commanded us to remove the leaven.”

*After the Search the following declaration is made :—*

כָּל-חֲמִירָא וְחִמְיָא דְאִפָּא בְּרִשּׁוֹתֵי דְלָא חֲמַתִּיהּ וְדְלָא  
בְּעֲרַתִּיהּ לְבָטִיל וְלִהּוֹי בְּעַפְרָא דְאַרְעָא :

“All leaven that is in my house which I have not seen, and have not removed, I declare annulled, and to be of no more worth to me than the dust of the earth.”

On the following morning, at the prescribed hour, all leaven is carefully removed, it being the duty of the head of the family to personally supervise its being burnt, when, in order to absolve the family from the responsibility of the accidental presence in the house of any leaven which may have been overlooked, the following declaration is made :—

כָּל-חֲמִירָא וְחִמְיָא דְאִפָּא בְּרִשּׁוֹתֵי דְחֲמַתִּיהּ וְדְלָא  
חֲמַתִּיהּ דְּבְעֲרַתִּיהּ וְדְלָא בְּעֲרַתִּיהּ לְבָטִיל וְלִהּוֹי בְּעַפְרָא  
דְאַרְעָא :

“All leaven which is in my house, that I have seen and that I have not seen, that I have removed and that I have not removed, I hereby declare annulled, and of no more worth to me than the dust of the earth.”

## THE SEDER TABLE.

The following is the equipment of the Seder table :—

1. The ROASTED SHANK-BONE of a lamb.

This is to represent the Paschal Lamb, the first ordination of the Passover in Egypt. During the period of the Temple the lamb was sacrificed by the head of the family in the precincts of the Sanctuary and formed the family meal on the Passover evening.

2. A ROASTED EGG.—This represents the “Hagigah” or Festival Offering ordained for each of the festivals. When

the family was large it formed part of the meal in addition to the Paschal Lamb.

3. THREE MITZVOTH.—These are specially prepared Matzoth, somewhat thicker than those for ordinary use. The meaning of the word "Mitzvoh" is "Commandment" or "Duty." These are the "Duty" Matzoth, because they are consecrated to the fulfilment of the Mitzoth (duty) from the very commencement of their preparation.

4. The BITTER HERBS.—These take the form of horseradish and are typical of the bitterness of the Egyptian bondage.

5. The "HAROSETH."—This is a compound of apples, almonds, raisins and cinnamon. It is a popular error to believe that the "haroseth" is typical of the bricks and mortar used by the Hebrew serfs of the Pharaohs. It is, however, a usual Oriental accompaniment of such dishes as bitter herbs and should be used in the Seder as a sauce into which to dip the horseradish. It is especially mentioned by the Rabbis as an antidote against the possible ill effects of partaking of the Bitter Herbs.

6. PARSLEY or LETTUCE.—These formed the usual preliminary course of an Oriental meal, and were retained in the Seder either to provide against the little ones (who are chiefly considered right through the Seder) becoming faint during the narrative which delayed the evening meal, or to excite their interest and curiosity.

7. SALT WATER or VINEGAR.—Into this the lettuce or parsley is dipped, a wholesome Orientalism.

8 The FOUR CUPS OF WINE.—Sufficient wine must be prepared to provide for four cups to be drunk during the Seder. Various homiletic reasons have been given for the use of just four cups, but the number is fixed by the Ritual requirements of the Seder alone. Four cups are required—the first for the Kiddush, the second for the



Blessing of Redemption, the third for the Grace after meals, which was generally terminated with the sanctification; and the fourth is to provide a Sanctification at the end of the reading of the Hallel, with which the service essentially concludes.

9. THE CUP OF ELIJAH.—This is a spare cup of wine placed upon the table, and not used during the ceremony. There is no doubt as to its origin and meaning, but there is some difficulty in accounting for its name.

The cup of Elijah is a guest cup, set apart in readiness for any visitor who may enter the family circle in response to the invitation offered in the early portion of the Seder. Jewish hospitality was always very real and, on the Seder night, it was at its best. It was useless to give an invitation without the care that, should it be accepted, there would be provision for the fulfilment by the guest of the requirements of the Ritual.

I suggest the following explanation: Passover night is the Night of Redemption, and Elijah is essentially, in Jewish theology, the prophet of redemption. Whatever national sentiment there might be in the heart of the Hebrew was always appealed to on this night, when he recounted the story of that first blow for freedom which his forefathers struck in the history of the world—an inspiration for any son of Israel—and felt, more keenly than ever, the galling restrictions which sought to keep him a stranger in the land in which he was living, and which he always loved. Whatever was Jewish and manly in him cried out for redemption, and, as Elijah's coming was promised by the prophet as the herald of Israel's new redemption, we can easily understand how, on this night of nights, any token of a happier Israel was looked and longed for. Who so welcome, then, as Elijah? What more natural than that, in the generous disposition towards any stranger under the influence of that generous hour, he should be as welcome as Elijah, and that the cup set

aside for the stranger should be even named, in graceful and gracious goodwill, after him for whom all Israel hoped and waited.

10. A PILLOW or CUSHION for the use of the head of the family who conducts the service. This leaning upon a pillow during the evening is sometimes explained as a "sign of freedom," in token of which a "leaning position is adopted." Apart from the fact that a "leaning position" is hardly established in the world of manners as a sign of freedom, this ceremony is one of the many Orientalisms, pure and simple, the retention of which lends so much charm to the Seder.

It is, of course, an Oriental custom to recline during meal times. When the Jews moved to Western Europe they still retained, among the delights of the Seder, this habit from their former associations, though the link now is somewhat remote between the solitary cushion and the oriental banquet.

## ק ד ש :

*On Friday Evening commence:—*

וַיְהִי עֶבֶד וַיְהִי בֶקֶר

יום הששי ויכלו השמים והארץ וכל צבאם : ויכל אלהים  
ביום השביעי מלאכתו אשר עשה . וישבות ביום השביעי  
מכל מלאכתו אשר עשה : ויברך אלהים את-יום השביעי  
ויקדש אתו כי בו שבת ככל-מלאכתו אשר ברא אלהים  
לעשות :

*On Week-days commence here.—Adding on Friday Evening the words  
in brackets:—*

ברוך אתה יי אלהינו מלך העולם . בורא פרי הגפן :  
ברוך אתה יי אלהינו מלך העולם . אשר בחר-בנו מכל-  
עם . ורוממנו מכל-לשון . וקדשנו במצותיו . ותתן-לנו יי  
אלהינו באהבה (on Sabbath add) שבתות למנוחה ו) מועדים  
לשמחה הגים וזמנים לששון . את יום (on Sabbath add) השבת  
הזה ואת יום) חג המצות הזה זמן חרותנו (on Sabbath add)  
באהבה) מקרא קדש וזכר ליציאת מצרים . כי בנו בחרת  
ואותנו קדשת מכל העמים (on Sabbath add) ושבת) ומועדי  
קדשך (on Sabbath add) באהבה וברצון) בשמחה ובששון  
הנחלתנו . ברוך אתה יי מקדש (on Sabbath add) השבת ו)  
ישראל והזמנים :

*On Saturday Night add the following till* לְקַדֵּשׁ .

ברוך אתה יי אלהינו מלך העולם . בורא מאורי האש :  
ברוך אתה יי אלהינו מלך העולם . המבדיל בין  
קדש לחול . בין אור לחושך . בין ישראל לעמים .



## SANCTIFICATION.

*On Friday Evening commence :—*

“And it was evening and it was morning, the sixth day.”

“Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God had ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made.”

*On Week-days commence here, adding on Friday Evening the words in brackets :—*

“Blessed art thou, O Lord our God, King of the Universe, Creator of the fruit of the vine.

“Blessed art thou, O Lord our God, King of the Universe, who hast chosen us from all peoples, exalted us above all tongues, and sanctified us with thy commandments. Thou hast, in love, ordained for us, O Lord our God (Sabbaths for rest), solemn days of joy and festive times of gladness, even this day of (rest and of) the Feast of Unleavened Bread, a holy convocation, a memorial (in thy love) of the Exodus from Egypt. Thou hast chosen us and sanctified us above all peoples, and thou hast given us an inheritance of (loving favour) joy and gladness, days of (Sabbath and) festival. Blessed art thou, O Lord, who hast sanctified (the Sabbath) Israel and the days of Festival.”

*On Saturday night omit :—*

“Blessed art thou, O Lord our God, King of the Universe, who hast preserved us in life, sustained us, and enabled us to reach this season.”

*On Saturday night continue :—*

“Blessed art thou, O Lord our God, King of the Universe, who hast made a distinction between sacred and profane, between light and darkness, between Israel and other

בֵּין יוֹם הַשְּׁבִיעִי לַשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה • בֵּין קִדְשֶׁת  
 שִׁבְתָּ לְקִדְשֶׁת יוֹם מִזֵּב הַבְּדִלָּתָ וְאֵת יוֹם הַשְּׁבִיעִי מִשִּׁשֶּׁת  
 יְמֵי הַמַּעֲשֶׂה קִדְשֶׁת • הַבְּדִלָּתָ וְקִדְשֶׁת אֵת עַמְּךָ יִשְׂרָאֵל  
 בְּקִדְשָׁתְךָ • בְּרוּךְ אַתָּה יי הַמְּבָדִיל בֵּין קֹדֶשׁ לְקֹדֶשׁ :  
 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם • שֶׁהֵחִינוּ וְקִיָּמנוּ •  
 וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה :

*Drink the first cup of wine.*

## ר ח ז :

*The celebrant of the Seder washes his hands.*

## כ ר פ ס :

*Some parsley or lettuce is then distributed to all present, who on partaking of it say:—*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָאֲדָמָה :

## י ח ז :

SETTING ASIDE OF THE AFICOMAN.<sup>1</sup>

*The celebrant breaks in two the middle Mitzvah, leaving one half in its place and setting the other half aside as the Aficomman.*

*The shankbone and the egg<sup>2</sup> are removed from the Seder dish which is then uplifted by those present, while the following is said:—*

כָּהָא לַחֲמַא עֲנִיָּא דִּי אֲכָלוּ אֲבִהֶתְנָא בְּאַרְעָא דְּמִצְרַיִם •

necessary adjunct to the Seder, until it is redeemed with presents, which the parent has taken care to provide. This curious custom has a still more curious origin. It is based on a misrendering of a line in the Talmud, which says חוטפים מצה בלילי פסחים בשביל התינוקות שלא יישנו "It is right to hasten to the Matzah (i.e., to the meal) on the evening of Passover, so that the little ones shall not fall asleep over the service." The word חוטפים means "hasten," but it also can mean "to snatch." The Talmudic injunction thus received the extraordinary interpretation "Snatch the Matzah, etc., etc." The Matzah was accordingly abstracted by the children in order that they should keep awake, and, needless to say, the purpose of the Talmud did not suffer from the error of translation. The Aficomman is placed beneath the pillow upon which the celebrant reclines, probably to represent the dough carried on the shoulders of the Israelites of the Exodus.

<sup>2</sup> These are removed, leaving the Bitter Herbs and the Matzah, the Bread of Affliction.

peoples, between the seventh day and the six days of work. Thou hast made a distinction between the holiness of the Sabbath and the holiness of a Festival, sanctifying the seventh day above all others. It is with thy holiness that thou hast distinguished and sanctified thy people Israel. Blessed art thou, O Lord, who hast made a distinction in the degrees of holiness.

“Blessed art thou, O Lord our God, King of the Universe, who hast preserved us in life, sustained us, and enabled us to reach this season.”

*Drink the first cup of wine.*

*The celebrant of the Seder washes his hands. Some parsley or lettuce is then distributed to all present, who on partaking of it say:—*

“Blessed art thou, O Lord our God, King of the Universe, Creator of the fruit of the earth.”

### SETTING ASIDE OF THE AFICOMAN.<sup>1</sup>

*The head of the household breaks in two the middle Matzah, leaving one half on the Seder dish, and placing the other half aside as the Aficomman.*

*The shank-bone and the egg<sup>2</sup> are removed from the Seder dish, which those present then take hold of while the following is said:—*

“THIS is the bread of affliction which our fathers did eat

---

<sup>1</sup> Aficomman is a word of Greek derivation meaning “After Meal,” or dessert. To explain this ceremony it is necessary to go back to the time of the Temple, when the paschal lamb formed the meal on Passover night. So much importance was attached to the partaking of the lamb, that it was the custom to reserve a small portion to be eaten quite at the conclusion of the meal, the object being that the lamb should be the last thing actually tasted that night. With the fall of the Temple the Passover sacrifice ceased, but the custom then obtained of eating a small piece of Matzah at the end of the meal, to represent the use formerly made of the portion of the lamb. The separation of the Aficomman at this early stage of the Seder, is probably to attract the attention, and arouse the interest of the children of the family. In connection with this, a very curious custom has obtained in places on the Continent, and may be met with in some families in this country. The head of the family good-naturedly connives at the “Snatching of the Aficomman” by the children whose privilege it then becomes to retain possession of this



כָּל דִּכְפִּין יִיתִי וַיִּכּוֹל • כָּל דִּצְרִיךְ יִיתִי וַיִּפְסַח • הַשְּׁתֵּא  
הָבֵא • לְשֹׁנָה הַבָּאָה בְּאַרְעָא דִּישְׂרָאֵל • הַשְּׁתֵּא עֲבָדִי •  
לְשֹׁנָה הַבָּאָה בְּגֵי הוֹרִין :

*The egg and shankbone are replaced and the second cup of wine is filled.<sup>7</sup>  
The youngest competent at the table then says:—*

מָה נִשְׁתַּנָּה הַלֵּילָה הַזֶּה מִכָּל הַלֵּילוֹת • שֶׁבֶכֶל הַלֵּילוֹת  
אָנוּ אוֹכְלִין חֵמֶן וּמִצָּה הַלֵּילָה הַזֶּה בָּלוּ מִצָּה • שֶׁבֶכֶל  
הַלֵּילוֹת אָנוּ אוֹכְלִין שְׂאֵר יְרֻקוֹת • הַלֵּילָה הַזֶּה (בָּלוּ) מְרוֹר •  
שֶׁבֶכֶל הַלֵּילוֹת אֵין אָנוּ מִמְּבִילִין אֶפְּלֹ פֶּעַם אַחַת • הַלֵּילָה  
הַזֶּה שְׁתֵּי פֶּעַמִּים : שֶׁבֶכֶל הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִים  
וּבֵין מְסֻבִּין • הַלֵּילָה הַזֶּה בָּלָנוּ מְסֻבִּין :

*The following response is then given:—*

עֲבָדִים הֵיינוּ לְפָרְעָה בְּמִצְרַיִם • וַיּוֹצִיאֵנוּ יְיָ אֱלֹהֵינוּ מִשָּׁם

tory sense) to magnificence. The invitation at the commencement of the service is self-explanatory. The long pause before the meal on this night has obscured the original simple meaning of the opening of the door after the Grace, concerning which, see further, note, p. 69.

<sup>2</sup> The fervent hope of the Jews of the early days of the dispersion, from which period this dates.

<sup>3</sup> The Rabbis were studiously—nay religiously literal. As the Bible prescribes for the narrative of the Passover by saying that it is to be made “*When thy son asketh thee*,” it was provided that the service should inevitably commence with such a question on the part of a child.

<sup>4</sup> This refers to the custom of dipping the fresh salad into salt water, and the bitter herbs into Haroseth.

<sup>5</sup> “We all lean,” another Orientalism. The word מְסֻבִּין means “banqueting,” compare page (29), where the Rabbis named were (מְסֻבִּין) *banqueting* at B’nei Berak. The terms יוֹשְׁבִין and מְסֻבִּין when used in the Talmud mean “ordinary meal” and “banquet” respectively.

<sup>6</sup> Here commences the Hagadah, or narration proper. It is the answer of the parent to the question of his child. It is of deepest interest to

in the land of Egypt. Let all who are hungry come in and eat<sup>1</sup>; let all who require come in and celebrate the Passover. This year we celebrate it here, may we celebrate it next year in the land of Israel. This year we are in exile, next year we may be free.”<sup>2</sup>

*The egg and shank-bone are replaced and the second cup of wine is filled. The youngest competent at the table then says<sup>3</sup> :—*

Wherefore is this night distinguished from all other nights? On all other nights we eat either leavened or unleavened bread, but on this night only unleavened bread. On all other nights we partake of all kinds of herbs, but on this night, especially, bitter herbs. On all other nights we do not dip the herbs once, but on this night we do so twice.<sup>4</sup> On all other nights we take our meal either sitting or leaning, but on this night we all lean.<sup>5</sup>

*The following response is then given :—*

WE WERE SLAVES to Pharaoh in Egypt,<sup>6</sup> and the Lord our God brought us forth from thence with a strong

<sup>1</sup> “Let all who are hungry come in and eat.” This formula was by no means confined to the Passover evening. Jewish hospitality always dictated a liberal welcome at all festivities to the needy and the stranger. The Talmud (Ta’anith 20b) relates of Rav Hunnah, of whose wealth and benevolence there are many records, that “Whenever he took a meal he used to open his doors, and say, whoever is hungry let him come in and eat.” Seder night has retained so many Orientalisms that it is easy to understand that this formula is a survival of the old banqueting customs of the Jews. It was not only the habit to thus open the door before meals to welcome any passing stranger, but the doors were again opened at the termination of the meal, in order that the guests might resume their journey thus hospitably interrupted. This accounts for the otherwise mysterious ceremony of opening the door after the evening meal on the Seder night. Briefly, this opening and closing of the doors was an accompaniment of every grand banquet, for the more splendid the entertainment the more lavish the bounty to all comers. On the Seder every Hebrew is enjoined by the Rabbis to be as princely as his means will allow and this ceremony is merely an Oriental pretension (in no deroga-

בִּיד חֻקָּה וּבְזִרְוֹעַ נְמוּיָהּ • וְאֵלּוּ לֹא הוֹצִיא הַקֹּדֶשׁ בְּרוּךְ  
 הוּא אֶת־אֲבֹתֵינוּ מִמִּצְרַיִם הָרִי אָנּוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ  
 מִשְׁעָבָדִים הָיִינוּ לַפָּרֶעָה בְּמִצְרַיִם • וְאִפִּילוּ כָּלָנוּ חֲכָמִים •  
 כָּלָנוּ נְבוֹנִים • כָּלָנוּ זְקֵנִים • כָּלָנוּ יוֹדְעִים אֶת הַתּוֹרָה • מִצְוָה  
 עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם וְכָל הַמַּרְבֵּה לְסַפֵּר בִּיצִיאַת  
 מִצְרַיִם הָרִי זֶה מִשְׁבַּח :

מַעֲשֵׂה בְּרַבִּי אֱלִעֶזֶר וְרַבִּי יְהוֹשֻׁעַ וְרַבִּי אֱלִעֶזֶר בֶּן עֲזַרְיָה  
 וְרַבִּי עֲקִיבָא וְרַבִּי טַרְפוֹן שֶׁהָיוּ מְסַבִּין בְּבִנְי בֶּרֶק • וְהָיוּ  
 מְסַפְּרִים בִּיצִיאַת מִצְרַיִם כָּל אֶתּוּ הַלֵּילָה • עַד שֶׁבָּאוּ  
 תַּלְמִידֵיהֶם וְאָמְרוּ לָהֶם רַבּוֹתֵינוּ הִגִּיעַ זְמַן קְרִיאַת שְׁמַע  
 שֶׁל שַׁחֲרִית :

אָמַר רַבִּי אֱלִעֶזֶר בֶּן עֲזַרְיָה • הָרִי אָנִי כָּכָן שִׁבְעִים  
 שָׁנָה • וְלֹא זָכִיתִי שֶׁתֹּאמַר יִצִּיאַת מִצְרַיִם בְּלִילוֹת • עַד  
 שֶׁדִּרְשָׁה בֶּן זֹמָא שֶׁנֶּאֱמַר לְמַעַן תִּזְכּוֹר אֶת־יוֹם צֵאתְךָ  
 מֵאֶרֶץ מִצְרַיִם כָּל יְמֵי חַיֶּיךָ • יְמֵי חַיֶּיךָ הַיָּמִים • כָּל יְמֵי

note 3 thereon). In the absence of a decision in the Talmud, all three forms have been retained in the Hagadah and they are all said, though the original intention was, doubtless, that one of them should be selected.

<sup>1</sup> This paragraph concerning the illustrious Rabbis who found the subject of the Exodus of such absorbing interest, has in itself the deepest interest for us, as it cannot be traced in any Midrash, and, therefore, is probably original in the Hagadah. It is the Hagadah's own comment on the preceding paragraph. If these distinguished Rabbis found the subject of the Exodus so absorbing, how much more must there be for us to learn about it. In the Tosefta there is a similar story related of Rabban Gamaliel.

<sup>2</sup> From the Mishnah Berachoth.

hand and outstretched arm. If the most holy, blessed be He, had not brought forth our fathers from Egypt, then we, our children, and our children's children, would have been slaves to the Pharaohs in Egypt. Now, even though all of us were wise, all of us of great understanding, all of us (learned as) elders, all of us familiar with the Scripture, it would still be our duty to tell again the story of the Exodus from Egypt, and the more we find to say of the Exodus from Egypt, the more praiseworthy are we.

It happened to Rabbi Eliezer, Rabbi Joshua, Rabbi Elazar ben Azariah, Rabbi Akibah, and Rabbi Tarfon, that they were once banqueting at B'nei B'rak, and were speaking about the Exodus from Egypt all that night until their disciples came and said to them, "Rabbis! the time has arrived for saying the morning SHEMA!"<sup>1</sup>

Rabbi Elazar ben Azariah said,<sup>2</sup> "I am about seventy years old, and I did not understand why the story of the departure from Egypt should be told at night until Ben Zoma explained it thus: 'The Bible says (Deut. xvi. 3), "That thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life." Had it said "The days of thy life," it would have referred only to the day. But as it says, "All the days of thy life," it means to include the nights. The Sages, however, say, had it said only "the days of thy life," it would have

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note that the Hagadah, as we have it, contains three complete Hagadahs or "narrations," as to the choice of one of which the Talmud discusses (Talm. Pesachim 116a.), without coming to a definite decision as to which is to be preferred. The main principle laid down was **מתחיל בגנות** **ומסיים בשבח**, i.e., "to commence with something not quite so dignified in Israel's history, and to proceed to some episode more praiseworthy." Here agreement ended. The question now arose, which of the forms known to the Talmud was to be used for preference. The form commencing **עבדים היינו** (upon which the present note) is the recommendation of the well-known Shemuel. His equally famous colleague, Rav, preferred the form of Hagadah commencing **מתחלה** "In remotest days" (see page 33, and note 3 thereon). The Mishnah mentions the form commencing **ארמי אבר אבי** "A Syrian ready to perish," (see page 35, and



חֵידָה הַלִּילֹת: וְחֻכִּים אוֹמְרִים יְמֵי חֵידָה הָעוֹלָם הָיָה.  
כָּל יְמֵי חֵידָה לְהַבִּיא לִימֹת הַמָּשִׁיחַ:

בְּרוּךְ הַמָּקוֹם בְּרוּךְ הוּא • בְּרוּךְ שֶׁנֶּתַן תּוֹרָה לְעַמּוֹ  
יִשְׂרָאֵל בְּרוּךְ הוּא:

כְּגֵד אַרְבָּעָה בָּנִים דִּבְרָה תּוֹרָה אֶחָד חֹכֵם • וְאֶחָד  
רָשָׁע • וְאֶחָד תָּם • וְאֶחָד שְׂאִינוּ יוֹדֵעַ לִשְׁאוֹל:

חֹכֵם מָה הוּא אוֹמֵר מָה הָעֲדוּת וְהַחֻקִּים וְהַמִּשְׁפָּטִים  
אֲשֶׁר צִוָּה יי אֱלֹהֵינוּ אֲתָכֶם: וְאֵף אֶתָּה אֲמַרְלֹו כְּהִלְכוֹת  
הַפֶּסַח אֵין מִפְּטִירִין אַחֵר הַפֶּסַח אֲפִיקוֹמָן:

רָשָׁע מָה הוּא אוֹמֵר מָה הָעֲבוּדָה הַזֹּאת לָכֶם: לָכֶם  
וְלֹא לוֹ • וְלִפִּי שְׁהוּצִיא אֶת עַצְמוֹ מִן הַכָּל כָּפַר בְּעֶקֶר •  
וְאֵף אֶתָּה הִקְהִה אֶת שִׁנָּיו וְאָמַר לוֹ בְּעִבּוֹר זֶה עָשָׂה

Scientific criticism has other methods than those of the makers of Midrash, but will never be able to detract from the value and beauty of many of the Midrashic explanations, while for critical reverence the world must look to our sages for example for ever. The passage under comment is a fair specimen of Midrash though not one of the best. The Bible has four references to the question of the son, there must be then a reason for the repetition. The reason is, of course, that the four questions refer to as many different classes of enquirers, and the Midrash then proceeds to fit the questions to the enquirers.

<sup>3</sup> The law that Aficoman was to be the last thing partaken of is almost the last paragraph of the Mishnah upon the Seder ceremonies. The expression, therefore, "Telling him of all the laws of the Passover down to the law that no Aficoman may follow that of the Paschal lamb," was tantamount to saying "Tell him all the laws, from first to last."

<sup>4</sup> Literally, "Make his teeth blunt."

referred to this world alone, but as it says, "*All the days of thy life,*" it means to include also the days of the Messiah.'"

Blessed is the Omnipotent! Blessed be He! Blessed is He who gave the Law to His people Israel! Blessed be He!<sup>1</sup>

Four times does the Bible refer to the enquiring son. This indicates that the Bible thought of four kinds of enquiring sons—the wise son, the wicked son, the simple son, and the one that is too young to enquire himself.<sup>2</sup>

Which is the wise son's question? "What mean the testimonies and the statutes and the judgments which the Lord our God hath commanded you?" (Deut. vi. 30.) Thou must answer him by telling him of the laws of the Passover down to the law that no aficoman may follow the Paschal lamb.<sup>3</sup>

Which is the wicked son's question? "What mean you by this service?" (Ex. xii. 26.) When he thus says *You*, he purposely excludes himself, and so rejects one of the principles of Judaism. Therefore mayest thou retort upon him<sup>4</sup> by quoting (Exod. xiii. 8), "This is done because of that which the Lord did for *me* when *I* came forth from Egypt."

<sup>1</sup> This passage is best explained by the manner in which it is here printed. It has no connection whatever with the passages of Midrash which follow, and which have been invariably printed with it in one paragraph. This is the conclusion of one of the three complete forms of Hagadah above referred to. It is possibly a fragment of a longer prayer written in short lines of benediction, the refrain being *ברוך הוא* "Blessed be He." It happens very curiously, that the important duty of narrating the Exodus to our children is the only Mitzvah for which no regular blessing (*ברכה*) is prescribed.

<sup>2</sup> This interesting specimen of Midrash—from the Mechilta—has always required clearness of translation rather than elaborate explanation. Four times does the Pentateuch, in speaking of the Passover, refer to the natural and desirable contingency that the child should ask for an explanation of the Passover ceremonies. Nothing escaped the attention of the Rabbis, who examined the text of the Bible with the minutest search for any possible suggestion in every word, nay in every letter.

י" לי בצאתי ממצרים: לי ולא לו • אלו היה שם •  
לא היה נגאל:

תם מה הוא אומר מה זאת ואמרת אליו בחזק יד  
הוציאנו י" ממצרים מבית עבדים:

ושאינו יודע לשאול את פתח לו • שנאמר והגדת  
לבנך ביום ההוא לאמר בעבור זה עשה י" לי בצאתי  
ממצרים:

יכול מראש חדש • תלמוד לומר ביום ההוא • אי  
ביום ההוא יכול מבעוד יום • תלמוד לומר בעבור זה •  
בעבור זה לא אמרתי • אלא בשעה שיש מצה ומרור  
מנחים לפניך:

מתחלה עובדי עבודה זרה היו אבותינו ועבשיו קרבנו  
המקום לעבודתו שנאמר ויאמר יהושע אל-כל-העם •  
כה אמר י" אלהי ישראל בעבר הנהר ישבו אבותיכם  
מעולם • תרח אבי אברהם ואבי נחור • ויעבדו אלהים  
אחרים:

ואקח את-אביכם את-אברהם מעבר הנהר • ואולף  
אותו בכל-ארץ כנען וארבה את-זרעו ואתן לו את-  
יצחק • ואתן ליצחק את יעקב ואת עשו • ואתן לעשו  
את הר שעיר לרשת אותו • ויעקב ובניו ירדו מצרים:

<sup>2</sup> "Simple" is but another term for "uninformed."

<sup>3</sup> "In remotest days." Here commences the second of the alternative forms of the Hagadah found in the Talmud. It is as short and as concise as the first.

<sup>4</sup> "The flood." The river Euphrates.

For *me* (thou canst say), and not for *him*; if he had been there he would not have been redeemed.<sup>1</sup>

Which is the simple<sup>2</sup> son's question? "What is this?" Thou must answer him by saying: "By strength of hand the Lord brought us out from Egypt, from the house of bondage."

If the son is too young to enquire, thou shalt open the subject to him, as it is said (Exod. xiii. 8), "And thou shalt shew thy son in that day, saying, This is done because of that which the Lord did for me when I came forth from Egypt."

"And thou shalt show thy son in that day." When does the Bible mean that the explanation shall commence? Should it be from the New Moon (of Nisan)? No: for the Bible says, "In *that* day." Does "that day" mean the daytime? No: for the Bible says "*This* is done," &c. It would not have said "*This* is done," except it referred to the moment when the Matzah and bitter herbs were there before thee (to be indicated).

In remotest days<sup>3</sup> our ancestors were idolaters, but now God has brought us to worship Him, as it is said (Joshua xxiv. 2), "And Joshua said unto all the people: Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the river<sup>4</sup> in old time, *even* Terah, the father of Abraham, and the father of Nachor: and they served other gods.

And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed and gave him Isaac. And I gave unto Isaac, Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt.

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<sup>1</sup> A reference to the Midrashic tradition that there were numerous malcontents in the ranks of Israel, in Egypt, who doubted Moses, and left Egypt during the plague of darkness. These, according to the Midrash, were met and annihilated by the Amalekites.



ברוך שומר הבטחתו לישראל • ברוך הוא שהקדוש  
ברוך הוא חשב את־הקץ • לעשות כמה שאמר לאברהם  
אבינו בבטח בין הבתרים • שנאמר ויאמר לאברהם ידע  
תדע כי גר יהיה זרעך בארץ לא להם ועבדים וענו אתם  
ארבע מאות שנה • וגם את הגוי אשר יעבדו דן אנכי  
ואחרי־כן יצאו ברכוש גדול :

*Lift up the cup of wine and say:—*

והיא שעמדה לאבותינו ולנו • שלא אחד בלבד עמד  
עלינו לבלותינו • אלא שבכל דור ודור עומדים עלינו  
לבלותינו • והקדוש ברוך הוא מצילנו מידם :

*The cup is replaced on the table.*

צא ולמד • מה בקש לבן הארמי לעשות לעקב אבינו •  
שפרעה לא גזר אלא על הזכרים ולבן בקש לעקור את  
הכל • שנאמר ארמי אבד אבי וירד מצרימה ויגר שם  
במתי מעט ויהי שם לגוי גדול עצום ורב :

וירד מצרימה • אנוס על פי הדבור : ויגר שם • מלמד  
שלא ירד יעקב אבינו להשתקע במצרים אלא לגור שם •

the clearer understanding of this arrangement, the text commented upon is printed within marks of quotation.

<sup>3</sup> Here at once we see the Midrashic method. The text means "A Syrian ready to perish was my father"; but with Midrashic licence—the privilege of homilists of all ages—the passage is translated "A Syrian would have caused my father to perish," and is commented upon accordingly.

<sup>4</sup> Note, again, the text within marks of quotation.

Blessed be God who keepeth His promise to Israel!  
Blessed be He!<sup>1</sup>

Blessed be the Lord who determined when the bondage should end, performing that which He promised to our father Abraham in the "Covenant of the Pieces," as it is said (Gen. xv. 13), "And God said unto Abraham, Know of a surety that thy seed shall be a stranger in a land *that* is not theirs, and shall be enslaved; and shall be afflicted four hundred years; and also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance."

*The cup of wine is lifted up while the following is said:—*

And it is this (same promise) that hath been maintained to our forefathers and to us, for there has not been only one to rise up against us to destroy us, but in every generation there have arisen against us those who would destroy us, and the Holy One (blessed be He) has delivered us from their hands.

*The cup is replaced on the table:—*

Enquire and learn what Laban, the Syrian,<sup>2</sup> sought to do to Jacob our father. For while Pharaoh decreed sentence against the male children, Laban sought to destroy the whole (of the family of Jacob), as it is said (Deut. xxvi. 5), "A Syrian (Laban) would have caused my father to perish,"<sup>3</sup> and he went down to Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous."

"And he went down into Egypt,"<sup>4</sup> inspired thereto by the word of God. "And he sojourned there." This teaches

<sup>1</sup> Probably another fragment of the old blessing, of which part is found on page 30, see note 1.

<sup>2</sup> This is the third form of Hagadah, and is the one mentioned by the Mishnah. It happens that the Mishnah in prescribing this form says of the Jewish father, that **וְדוֹרֵשׁ מֵאַרְמִי אֲבִי אֲבִי** "He shall explain from the passage 'A Syrian ready to perish was my father.'" The word **דוֹרֵשׁ** was taken to mean "Give Midrashic explanations." The Hagadah therefore quotes a whole passage from the Midrash. For

שֶׁנֶאֱמַר וַיֹּאמְרוּ אֶל-פְּרֹעֶה לְגֹר בְּאֶרֶץ בְּאֵנוּ כִּי-אֵין מִרְעָה  
לְצֹאן אֲשֶׁר לַעֲבָדֶיךָ כִּי-כִבֵּד הָרַעַב בְּאֶרֶץ כְּנָעַן וְעַתָּה  
יִשְׁבוּ-נָא עֲבָדֶיךָ בְּאֶרֶץ גִּשְׁן :

בְּמַתִּי מֵעַם • כָּמָה שֶׁנֶאֱמַר בְּשִׁבְעִים נֶפֶשׁ יָרְדוּ אֲבֹתֶיךָ  
מִצְרֵימָה וְעַתָּה שְׂמֵךְ יי אֱלֹהֶיךָ כְּכֹכְבֵי הַשָּׁמַיִם לְרֹב :

וַיְהִי שֵׁם לְגֹי • מִלְּמַד שֶׁהָיוּ יִשְׂרָאֵל מְצִיגִים שֵׁם : גְּדוֹל  
וְעֲצוּם • כָּמָה שֶׁנֶאֱמַר וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׁרְצוּ וַיִּרְבּוּ  
וַיַּעֲצֻמוּ בְּמֵאד מְאֹד וַתִּמְלֵא הָאֶרֶץ אֹתָם :

וְרֹב • כָּמָה שֶׁנֶאֱמַר רַבְּבָה כְּצֶמַח הַשָּׂדֶה נִתְתִּיד וַתִּרְבֵּי  
וַתִּגְדְּלִי וַתְּבוֹאִי בַעֲדֵי עֲדִים שְׁדִים נִכְנוּ וַיִּשְׁעֲרֵךְ צֶמַח וְאֵת  
עֶרֶם וְעֲרִיה :

וַיִּרְעוּ אֹתָנוּ הַמִּצְרִים וַיַּעֲנוּנוּ וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה :

וַיִּרְעוּ אֹתָנוּ הַמִּצְרִים • כָּמָה שֶׁנֶאֱמַר הִבֵּה נִתְחַכְמָה לוֹ  
פֶּן-יִרְבֶּה וְהָיָה כִּי תִקְרָאנָה מִלְחָמָה וְנוֹסֵף גַּם-הוּא עַל  
שְׂנְאֵינוּ וְנִלְחַם בָּנוּ וְעָלָה מִן-הָאֶרֶץ :

וַיַּעֲנוּנוּ • כָּמָה שֶׁנֶאֱמַר • וַיִּשְׁמֹו עָלָיו שְׂרֵי מִסִּים לְכַעַן  
עֲנָתוֹ בְּסִבְלָתָם וַיִּבֶן עָרֵי מִסְכְּנוֹת לְפְרֹעֶה אֶת-פִּתֹם וְאֶת-  
רַעַמְסֵס : וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה • כָּמָה שֶׁנֶאֱמַר וַיַּעֲבִדוּ  
מִצְרַיִם אֶת-בְּנֵי יִשְׂרָאֵל בְּפָרָה :

that our ancestor Jacob did not go down to Egypt to remain there, but only to sojourn; as it is further said (Gen. xlvii. 4), "They said moreover unto Pharaoh, For to sojourn in the land are we come, for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan; now therefore, we pray thee, let thy servants dwell in the land of Goshen."

"With a few," as it is said (Deut. x. 22), "Thy fathers went down into Egypt with three score and ten persons; and now the Lord thy God hath made thee as the stars of heaven for multitude."

"And became there a nation." This teaches that Israel became distinguished. "Great and mighty," as it is said (Ex. i. 7), "And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty, and the land was filled with them."

"And populous," as it is said (Ezek. xvi. 7), "I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments; thy shape is perfected, and thine hair is grown, whereas thou wast naked and bare."

"And the Egyptians evil entreated us, and afflicted us and laid upon us hard bondage" (Deut. xxvi. 6).

"And the Egyptians evil entreated us," as it is said (Ex. i. 10) "Come on, let us deal wisely with them; lest they multiply, and it come to pass<sup>1</sup> that when there falleth out any war they join also unto our enemies and fight against us and so get them up out of the land."

"And afflicted us," as it is said (Ex. i. 11), "Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities (Pithom and Rameses)." "And laid upon us hard bondage," as it is said (Ex. i. 13), "And the Egyptians made the children of Israel to serve with rigour."

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<sup>1</sup> For explanation of this fear of the Egyptians see the introductory essay.



וּנְצַעַק אֶל־יְיָ אֱלֹהֵי אֲבוֹתֵינוּ וְיִשְׁמַע יְיָ אֶת־קִלְנוּ וַיֵּרָא  
אֶת־עֲנִינוּ וְאֶת־עַמְלָנוּ וְאֶת־לַחְצָנוּ :

וּנְצַעַק אֶל־יְיָ אֱלֹהֵי אֲבוֹתֵינוּ . כָּמָה שֶׁנֶּאֱמַר וַיְהִי בַיָּמִים  
הָרַבִּים הָהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם וַיֹּאנְחוּ בְנֵי־יִשְׂרָאֵל מִן־  
הָעֲבָדָה וַיִּנְעָקוּ . וְתַעַל שׁוֹעֲתָם אֱלֹהֵי־הָאֱלֹהִים מִן־הָעֲבָדָה ;  
וְיִשְׁמַע יְיָ אֶת־קִלְנוּ . כָּמָה שֶׁנֶּאֱמַר וְיִשְׁמַע אֱלֹהִים אֶת־  
נַאֲקָתָם וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ אֶת־אַבְרָהָם אֶת־יִצְחָק  
וְאֶת־יַעֲקֹב :

וַיֵּרָא אֶת־עֲנִינוּ . זֶה פְּרִישׁוֹת דֶּרֶךְ אֶרֶץ . כָּמָה שֶׁנֶּאֱמַר  
וַיֵּרָא אֱלֹהִים אֶת־בְּנֵי יִשְׂרָאֵל . וַיַּדַּע אֱלֹהִים :

וְאֶת־עַמְלָנוּ . אֵלּוּ הַבָּנִים . כָּמָה שֶׁנֶּאֱמַר כָּל־הַבֶּן הַיָּלֹד  
הַיֹּאדָה תִּשְׁלִיכֵהוּ וְכָל־הַבֵּת תַּחֲיוֹן :

וְאֶת־לַחְצָנוּ . זֶה הַדְּחָק . כָּמָה שֶׁנֶּאֱמַר וְגַם רָאִיתִי אֶת־  
הַלַּחֲץ אֲשֶׁר מִצְרַיִם לוֹחֲצִים אוֹתָם :

וַיִּצְיָאֵנוּ יְיָ מִמִּצְרַיִם . בֵּינָה הַזֹּקֶה וּבִזְרַע נְטוּיָה וּבְמִצְרָא  
גָּדוֹל וּבִאֲתוֹת וּבְמוֹפְתִים :

וַיִּצְיָאֵנוּ יְיָ מִמִּצְרַיִם . לֹא עַל יְדֵי מַלְאָךְ . וְלֹא עַל יְדֵי  
שָׂרָף . וְלֹא עַל יְדֵי שְׁלִיחַ . אֲלֵא הַקְּדוֹשׁ בְּרוּךְ הוּא בְּכַבּוֹדוֹ  
וּבְעֲצָמוֹ . שֶׁנֶּאֱמַר וַעֲבַרְתִּי בָאֶרֶץ מִצְרַיִם בַּלִּילָה הַזֶּה וְהַבֵּתִי

tion of a Bible text. The independence of the God of Israel of any agent is a fundamental principle of Judaism, and is insisted upon with equal noteworthy emphasis in the prayer בְּרִיךְ שְׁמִיה (Authorised Prayer Book, page 143). There we find וְלֹא עַל בַּר אֱלֹהִין (לא על אנוש רחיצנא ולא על בר אלהין). "I rely not on any man nor upon any angel, but on the God of Heaven alone, who is the only true God."

"And when we cried unto the Lord God of our fathers, the Lord heard our voice and looked on our affliction and our labour and our oppression" (Deut. xxvi. 7).

"And when we cried unto the Lord God of our fathers," as it is said (Ex. ii. 23), "And it came to pass in process of time that the king of Egypt died; and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up to God by reason of the bondage."

"The Lord heard our voice," as it is said (Ex. ii. 24), "And God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob."

"And He saw our affliction." This refers to Egyptian tyranny over Hebrew family life;<sup>1</sup> as it is said (Ex. ii. 25), "And God looked upon the children of Israel, and God had respect unto them."

"And our labour." This refers to the condemned male children of the Hebrews, as it is said (Ex. i. 22), "Every son that is born ye shall cast into the river, and every daughter ye shall save alive."

"And our oppression." This refers to its severity, as it is said (Ex. iii. 9), "And I have also seen the oppression with which the Egyptians oppressed them."

"And the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs and wonders" (Deut. xxvi. 8).

"And the Lord brought us forth out of Egypt."<sup>2</sup> Not by the hands of an angel, nor by the hands of a seraph, nor by the hands of a messenger; but it was the Holy One, blessed be He, himself, and himself alone, as it is said (Ex. xii. 12), "For I will pass through the land of Egypt this night, and will smite all the first-born in the land of

<sup>1</sup> According to a Talmudic legend, the Egyptian persecution of Israel took the form of imposing separations and restrictions in the home life of the people which added to their affliction and to the pity with which God regarded their bondage.

<sup>2</sup> This deserves notice as something more than a Midrashic elabora-

כָּל־בְּכוֹר בָּאָרֶץ מִצְרַיִם מֵאֲדָם וְעַד־בְּהֶמָּה וּבְכָל אֱלֹהֵי  
מִצְרַיִם אֲעֲשֶׂה שְׁפָטִים אֲנִי יי :

וְעִבְרָתִי בָּאָרֶץ מִצְרַיִם • אֲנִי וְלֹא מֶלֶאךָד : וְהִפְתִּי כָל־  
בְּכוֹר • אֲנִי וְלֹא שָׂרָף : וּבְכָל אֱלֹהֵי מִצְרַיִם אֲעֲשֶׂה שְׁפָטִים •  
אֲנִי וְלֹא הַשְּׁלִיחַ • אֲנִי יי • אֲנִי הוּא וְלֹא אֲחֵר :

בְּיַד חֲזָקָה זֶה הַדְּבָר • כְּמָה שֶׁנֶּאֱמַר הִנֵּה יַד־יְיָ הוֹיָה  
בְּמִקְנֶד אֲשֶׁר בַּשָּׂרָה בַּסּוּסִים בַּחֲמָרִים בַּגְּמָלִים בַּבָּקָר וּבַצֹּאן  
דָּבַר כְּבֵד מְאֹד :

וּבְזֹרַע נְטוּיָה • זֶה הַחֶרֶב • כְּמָה שֶׁנֶּאֱמַר וַחֲרַבּוּ שְׁלוֹפָה  
בְּיָדוֹ • נְטוּיָה עַל יְרוּשָׁלַם :

וּבְמָרָא גָדֹל • זֶה גִּלּוֹי שְׂכִינָה • כְּמָה שֶׁנֶּאֱמַר אוֹ הַנֶּסֶה  
אֱלֹהִים לְבוֹא לְקַחַת לוֹ גּוֹי מִקְרֵב גּוֹי בְּמִסַּת בָּאֹתוֹת  
וּבְמוֹפְתִים וּבְמִלְחָמָה וּבְיַד חֲזָקָה וּבְזֹרַע נְטוּיָה וּבְמוֹרָאִים  
גָּדֹלִים כָּל אֲשֶׁר־עָשָׂה לָכֶם יי אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֶיךָ :  
וּבָאֹתוֹת • זֶה הַמַּטֶּה • כְּמָה שֶׁנֶּאֱמַר וְאֶת־הַמַּטֶּה הִזָּה  
תִּקַּח בְּיָדְךָ אֲשֶׁר תַּעֲשֶׂה בּוֹ אֶת־הָאֹתוֹת :

וּבְמִפְתִּים • זֶה הַדָּם • כְּמָה שֶׁנֶּאֱמַר וְנָתַתִּי מוֹפְתִים  
בְּשָׂמַיִם וּבָאָרֶץ • דָּם • וְאִשׁ • וְתַמְרוֹת עֶשֶׂן :

דָּבַר אֲחֵר • בְּיַד חֲזָקָה שְׁתֵּים • וּבְזֹרַע נְטוּיָה שְׁתֵּים •  
וּבְמָרָא גָדֹל שְׁתֵּים • וּבָאֹתוֹת שְׁתֵּים • וּבְמוֹפְתִים שְׁתֵּים :

hand," " outstretched arm," and " great terribleness," each contain two terms, and this fact to the keen searcher after Midrashic explanation was sufficient to indicate a double force in their effect. The expressions " signs" and " wonders" being plurals, suggested the inference of the Midrash that their force was much greater than would have been expressed by the terms " a sign" and " a wonder" in the singular.

Egypt, both man and beast; and against all the gods of Egypt I will execute judgment; I am the Lord."

"For I will pass through the land of Egypt," *i.e.*, I, *myself*, and not an angel; "And will smite all the first-born," I, myself, and not a seraph; "And against all the gods of Egypt I will execute judgment," I, myself, and not a messenger. "I am the Lord"; it is I and no other.

"With a mighty hand." This refers to the murrain, as it is said (Ex. ix. 3), "Behold the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep. There shall be a very grievous murrain."

"And with an outstretched arm." This refers to the sword, of which it is said <sup>1</sup> (1 Chron. xxi. 16), "Having a drawn sword in his hand stretched out over Jerusalem."

"And with great terribleness." This refers to the revelation by God (to Israel) of His divine presence, as it is said (Deut. iv. 34), "Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes."

"And with signs." This refers to the rod (of Moses), as it is said (Ex. iv. 17), "And thou shalt take this rod in thine hand wherewith thou shalt do signs."

"And with wonders." This refers to the blood, as it is said (Joel ii. 30), "And I will show wonders in the heavens and in the earth, blood and fire, and pillars of smoke."

Another explanation is, that these expressions: "A mighty hand," "An outstretched arm," "Great terribleness," "Signs" and "Wonders," each denote a double share in the plagues of which they were the instrument.<sup>2</sup>

<sup>1</sup> Referring to the vision of David when the progress of the destroying angel was intercepted. The Midrash means that this sword of destruction, which we find punishing Israel in the time of David, was the same sword used by the destroying angel in Egypt on the night of the Exodus.

<sup>2</sup> What the Midrash means to convey is that the expressions "mighty



אלו עֲשֶׂר מִכּוֹת שֶׁהָבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרִיִּים  
בְּמִצְרַיִם : וְאלו הֵן .

דֵּם • צַפְרָדַּע • פְּנִים • עָרוֹב • דָּבָר • שָׁחִין • בָּרָד •  
אֲרָבָה • חֲשָׁךְ • מַכַּת בְּכוֹרוֹת :

רַבִּי יְהוּדָה הָיָה נוֹתֵן בָּהֶם סִמָּנִים : דָּצִ"ךְ עַד"ש  
בְּאַח"ב :

רַבִּי יוֹסִי הַגָּלִילִי אוֹמֵר • מִנֵּין אֶתָּה אוֹמֵר שֶׁלְּקוֹ הַמִּצְרִיִּים  
בְּמִצְרַיִם עֲשֶׂר מִכּוֹת • וְעַל-הֵיטָב לָקוּ חַמִּישִׁים מִכּוֹת • בְּמִצְרַיִם  
מָה הוּא אוֹמֵר וַיֹּאמְרוּ הַחֲרֻטָּמִּים אֶל-פְּרָעֹה אֲצַבֵּעַ אֱלֹהִים  
הוּא : וְעַל הַיָּם מָה הוּא אוֹמֵר וַיֵּרָא יִשְׂרָאֵל אֶת-הַיָּד  
הַגְּדֹלָה אֲשֶׁר עָשָׂה יי בְּמִצְרַיִם וַיִּירָאוּ הָעָם אֶת-יְיָ וַיֹּאמְנוּ  
בְּיָי וּבַמֶּשֶׁה עֲבָדוּ :

כִּמָּה לָקוּ בְּאֲצַבֵּעַ • עֲשֶׂר מִכּוֹת • אֲמֹר מַעֲתָה בְּמִצְרַיִם  
לָקוּ עֲשֶׂר מִכּוֹת • וְעַל הַיָּם לָקוּ חַמִּישִׁים מִכּוֹת :

רַבִּי אֱלִיעֶזֶר אוֹמֵר • מִנֵּין שֶׁכָּל מִכָּה וּמִכָּה שֶׁהָבִיא הַקָּדוֹשׁ  
בְּרוּךְ הוּא עַל הַמִּצְרִיִּים בְּמִצְרַיִם הָיְתָה שֶׁל אַרְבַּע מִכּוֹת •  
שֶׁנֶּאֱמַר יִשְׁלַח-בָּם חֲרוֹן אַפּוֹ עֲבָרָה וְזַעַם וְצָרָה מִשְׁלַחַת  
מִלֵּאכֵי רָעִים : עֲבָרָה אַחַת • וְזַעַם שְׁתֵּים • וְצָרָה שְׁלֹשׁ •

tion was seized upon for what became, as in cases like these, a whole superstructure of Midrash. In Egypt the *finger* of God is spoken of, at the Red Sea the *hand* of God. Such importance did the Rabbis place upon the merest accident of expression that a sage like Rabbi José, in his reverent desire to glorify the manifestation of God's power, could argue that, as there are five fingers to the hand, so the hand of God administered fifty plagues, whereas the finger imposed only ten.



משלחת מלאכי רעים ארבע • אמור מעתה במצרים לקו  
ארבעים מכות • ועל הים לקו מאתים מכות :

רבי עקיבא אומר • מניז שכל מכה ומכה שהביא  
הקדוש ברוך הוא על המצריים במצרים היתה של חמש  
מכות • שנאמר ישלח בם חרון אפו עברה וועם וצרה  
משלחת מלאכי רעים • חרון אפו אחת • עברה שתיים •  
וועם שלש • וצרה ארבע • משלחת מלאכי רעים חמש •  
אמור מעתה במצרים לקו חמשים מכות • ועל הים לקו  
חמשים ומאתים מכות :

כמה מעלות טובות למקום עלינו :

אלו הוציאנו ממצרים •

דִּינוּ : ולא עשה בהם שפטים

אלו עשה בהם שפטים •

דִּינוּ : ולא עשה באלהיהם

אלו עשה באלהיהם •

דִּינוּ : ולא הרג בכוריהם

אלו הרג בכוריהם •

דִּינוּ : ולא נתן לנו את ממונם

אלו נתן לנו את ממונם •

דִּינוּ : ולא קרע לנו את הים

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the refrain "Dayenu" indicating that any one of these manifestations of God's beneficence would have been sufficient to call forth our gratitude. Some misunderstanding of the meaning of this refrain makes it necessary to emphasise that it does not mean that any one of the benefits referred to would have been sufficient for our needs, but would have been sufficient to claim our grateful acknowledgment.

that in Egypt they were smitten with plagues equal to forty, while at the Red Sea they were smitten with plagues equal to two hundred.

Rabbi Akiba said, Whence may we say that each plague that the Holy One, blessed be He, brought upon the Egyptians in Egypt was equal to five plagues? Because it is said, "He cast upon them the FIERCENESS OF HIS ANGER, WRATH and INDIGNATION, and TROUBLE, by SENDING EVIL ANGELS." The FIERCENESS OF HIS ANGER is one, WRATH is a second, INDIGNATION is a third, TROUBLE is a fourth, SENDING EVIL ANGELS is a fifth. Hence we may say, that in Egypt they were smitten with plagues equal to fifty, while at the Red Sea they were smitten with plagues equal to two hundred and fifty.

How many are the benefits which God has conferred upon us? <sup>1</sup>

If He had brought us from Egypt, and had not executed judgments upon the Egyptians: It would have sufficed for our gratitude.

If He had executed judgments upon the Egyptians, and had not then executed judgments upon their gods: It would have sufficed for our gratitude.

If He had executed judgments upon their gods, and had not slain their first-born: It would have sufficed for our gratitude.

If He had slain their first-born, and had not then given us their substance: It would have sufficed for our gratitude.

If He had given us their substance, and had not then divided the Red Sea: It would have sufficed for our gratitude.

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<sup>1</sup> It is not possible to fix either the date or the author of this composition. It is found in Hagadahs of the time of Maimonides, though Maimonides does not include it in his version. As it is found nowhere except in the Hagadah, it may be inferred that it was one of the few piyutim written especially for the Seder. Starting from the period of the Exodus, various incidents in the history of Israel are enumerated,



אלו קרע לנו את הים •

וְלֹא הֶעֱבִירָנוּ בְּתוֹכוֹ בַּחֲרָבָה : דִּינוּ :

אלו הֶעֱבִירָנוּ בְּתוֹכוֹ בַּחֲרָבָה •

וְלֹא שָׁקַע צָרֵינוּ בְּתוֹכוֹ : דִּינוּ :

אלו שָׁקַע צָרֵינוּ בְּתוֹכוֹ •

וְלֹא סָפַק צָרָכֵנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה : דִּינוּ :

אלו סָפַק צָרָכֵנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה •

וְלֹא הֶאֱכִילָנוּ אֶת־הַמֶּן : דִּינוּ :

אלו הֶאֱכִילָנוּ אֶת־הַמֶּן •

וְלֹא נָתַן לָנוּ אֶת הַשֶּׁבֶת : דִּינוּ :

אלו נָתַן לָנוּ אֶת הַשֶּׁבֶת •

וְלֹא קָרַבְנוּ לַפְּנֵי הַר סִינִי : דִּינוּ :

אלו קָרַבְנוּ לַפְּנֵי הַר סִינִי •

וְלֹא נָתַן לָנוּ אֶת הַתּוֹרָה : דִּינוּ :

אלו נָתַן לָנוּ אֶת הַתּוֹרָה •

וְלֹא הִכְנִיסָנוּ לָאָרֶץ יִשְׂרָאֵל : דִּינוּ :

אלו הִכְנִיסָנוּ לָאָרֶץ יִשְׂרָאֵל •

וְלֹא בָנָה לָנוּ אֶת בֵּית הַבְּחִירָה : דִּינוּ :

עַל אַחַת בָּמָה וּבִכְמָה טוֹבָה בְּפוּלָה וּמִכְפָּלַת לְמָקוֹם

עָלֵינוּ • שְׁהוּצִיאָנוּ מִמִּצְרַיִם • וַעֲשֵׂה בָהֶם שְׁפָטִים • וַעֲשֵׂה

בְּאַלְהֵיהֶם • וְהָרַג בְּכוֹרֵיהֶם • וְנָתַן לָנוּ אֶת מְמוֹנָם • וְקָרַע

לָנוּ אֶת הַיָּם • וְהֶעֱבִירָנוּ בְּתוֹכוֹ בַּחֲרָבָה • וְשָׁקַע צָרֵינוּ

בְּתוֹכוֹ • וְסָפַק צָרָכֵנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה • וְהֶאֱכִילָנוּ

אֶת הַמֶּן • וְנָתַן לָנוּ אֶת הַשֶּׁבֶת • וְקָרַבְנוּ לַפְּנֵי הַר סִינִי •

If He had divided the Red Sea for us, and had not then made us to pass through its midst on dry land : It would have sufficed for our gratitude.

If He had made us to pass through its midst on dry land, and had not sunk our adversaries in the midst thereof : It would have sufficed for our gratitude.

If He had sunk our adversaries in the midst thereof, and had not provided for our needs in the desert for forty years : It would have sufficed for our gratitude.

If He had provided for our needs in the desert for forty years, and had not fed us with the manna : It would have sufficed for our gratitude.

If He had fed us with the manna, and had not given us the blessing of the Sabbath : It would have sufficed for our gratitude.

If He had given us the Sabbath, and had not brought us to Mount Sinai :<sup>1</sup> It would have sufficed for our gratitude.

If He had brought us to Mount Sinai, and had not given us the Law : It would have sufficed for our gratitude.

If He had given us the Law, and had not brought us to the Land of Israel : It would have sufficed for our gratitude.

If He had brought us to the Land of Israel, and had not built for us the House of His Choice (the Temple) : It would have sufficed for our gratitude.

How much, therefore, has the goodness of the Almighty been doubled and redoubled towards us ! For He brought us from Egypt ; He executed judgments upon the Egyptians ; He executed judgment upon their gods ; He slew their first-born ; He gave us their substance ; He divided for us the Red Sea ; He made us to pass through its midst on dry land ; He sunk our adversaries in the midst thereof ; He provided for our needs in the desert for forty years ; He fed us with the manna ; He gave us the blessing of the Sabbath ; He brought us to Mount Sinai ;

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<sup>1</sup> In order there to enjoy the glories of the Revelation.

וְנָתַן לָנוּ אֶת הַתּוֹרָה • וְהַכְנִיסָנוּ לָאָרֶץ יִשְׂרָאֵל • וּבָנָה  
לָנוּ אֶת בֵּית הַבְּחִירָה • לְכַפֵּר עַל כָּל עֲוֹנוֹתֵינוּ :

רַבֵּן גַּמְלִיאֵל הָיָה אוֹמֵר • כָּל שְׁלֹא אָמַר שְׁלֹשָׁה דְּבָרִים  
אֵלּוּ בַּפֶּסַח לֹא יֵצֵא יְדֵי חוּבָתוֹ • וְאֵלּוּ הֵן • פֶּסַח מִצֵּה  
וּמְרֹר :

*The celebrant points out the bone of the lamb to the children.*

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בְּזֶמַן שְׁבִית הַמִּקְדָּשׁ קִיָּם •  
עַל שׁוּם מָה • עַל שׁוּם שֶׁפֶּסַח הַקֶּדוֹשׁ בְּרוּךְ הוּא עַל בְּתִי  
אֲבוֹתֵינוּ בַּמִּצְוֹת • שֶׁנֶּאֱמַר וְאִמְרָתָם זָבַח פֶּסַח הוּא לִי  
אֲשֶׁר פֶּסַח עַל-בְּתִי בְּנֵי-יִשְׂרָאֵל בַּמִּצְוֹת בְּנִגְפוֹ אֶת-מִצְרַיִם  
וְאֵת בְּתִינוּ הִצִּיל וַיְקַדֵּר הָעָם וַיִּשְׁתַּחֲוּ :

*The celebrant now points to the Matzah.*

מִצֵּה זֶה שֶׁאֲנוּ אוֹכְלִים עַל-שׁוּם מָה • עַל שׁוּם שְׁלֹא  
הַסִּפִּיק בַּצֶּקֶם שֶׁל אֲבוֹתֵינוּ לְהַחֲמִיץ עַד שֶׁנִּגְלָה עֲלֵיהֶם  
מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקֶּדוֹשׁ בְּרוּךְ הוּא וּגְאֻלָּם • שֶׁנֶּאֱמַר  
וַיֹּאפּוּ אֶת-הַבֶּצֶק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עֲגֹת מִצּוֹת כִּי לֹא  
חָמֵץ כִּי-נִרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהַתְמַהֵּמָה וְגַם צִדָּה  
לֹא עָשׂוּ לָהֶם :

*The bitter herbs are now pointed out.*

מְרֹר זֶה שֶׁאֲנוּ אוֹכְלִים עַל-שׁוּם מָה • עַל-שׁוּם שֶׁמְרֹר  
הַמִּצְרַיִים אֶת חַיֵּי אֲבוֹתֵינוּ בַּמִּצְוֹת • שֶׁנֶּאֱמַר • וַיִּמְרֹר

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word אמר frequently means "to explain" rather than to "say." The Rabbis of the Gemara were, in fact, called "Amoraim" because they explained the Mishnah.

He gave us the Law; He brought us to the Land of Israel; He built for us the Temple in which we atoned for our iniquities.

Rabban Gamaliel said,<sup>1</sup> "Whoever does not explain these three things on the Passover has not fulfilled his duty, and these are they: The Passover offering; the unleavened bread; the bitter herbs.

*The celebrant points out the bone of the lamb to the children.*

What is the reason for the sacrifice of the Passover which our fathers partook of in the time of the Temple? Because the Holy One, blessed be He, passed over the houses of our ancestors in Egypt as it is said (Ex. xii. 27), "Ye shall say it is the sacrifice of the Lord's Passover, who passed over the houses of the children of Israel in Egypt when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped."

*The celebrant now points to the Matzah.*

This unleavened bread:—Why is this eaten? Because the dough of our ancestors had not time to become leavened ere the Supreme King of kings, the Holy One, blessed be He, appeared to them and redeemed them, as it is said (Ex. xii. 39), "And they baked unleavened cakes of the dough which they brought forth from Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual."

*The bitter herbs are now pointed out.*

This bitter herb which we now eat:—What does it mean? It is eaten because the Egyptians embittered the lives of our forefathers in Egypt, as it is said (Ex. i. 14),

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<sup>1</sup> This is from the Mishnah. Rabban Gamaliel's meaning is made clear by translating the word *סביר* by "explain." In the Talmud the



את חייָהם בעֲבֹדָה קָשָׁה בַּחֲמֹר וּבִלְבָּנִים וּבְכֹל עֲבֹדָה  
בַּשָּׂדֶה את כָּל-עֲבֹדָתָם אֲשֶׁר עָבְדוּ בָהֶם בְּפָרֹךְ :

בְּכֹל דֹּר וָדֹר חַיֵּב אָדָם לִרְאוֹת אֶת עֲצֻמוֹ בְּאֵלוֹ הוּא  
יֵצֵא מִמִּצְרַיִם • שְׁנֵאמַר וְהַגְדַּת לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר  
בַּעֲבוּר זֶה עָשָׂה יי' לִי בַּעֲזָאתִי מִמִּצְרַיִם : לֹא אֶת אֲבוֹתֵינוּ  
בְּלִבְדָּ גָּאֹל הַקְדָּשׁ בְּרוּךְ הוּא • אֲלֵא אַף אוֹתָנוּ גָּאֹל עִמָּהֶם  
שְׁנֵאמַר וְאוֹתָנוּ הוֹצִיא מִשָּׁם לְמַעַן הָבִיא אֹתָנוּ לְתַת לָנוּ  
את הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ :

*Lift up the cup of wine while the following is said:—*

לְפִיכָךְ אֲנַחֲנוּ חַיִּים לְחֻדוֹת לְהֵלֵל לְשִׁבְחָה לְפָאֵר לְרוֹמֵם  
לְהַדָּר לְבָרֵךְ לְעֹלָה וּלְקַלֵּם • לְמִי שֶׁעָשָׂה לְאֲבוֹתֵינוּ וְלָנוּ  
את כָּל הַנְּסִים הָאֵלֶּה הוֹצִיאָנוּ מֵעֲבָדוֹת לְחֻדוֹת • מִגֹּן  
לְשִׁמְחָה • וּמֵאֵבֶל לְיוֹם טוֹב • וּמֵאֲפֵלָה לְאוֹר גְּדוֹל •  
וּמִשְׁעָבוֹד לְגֵאֻלָּה • וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה הַלְלוּיָהּ :

Psalm cxiii.

הַלְלוּיָהּ | הִלְלוּ עַבְדֵי יי' הִלְלוּ אֶת-שֵׁם יי' : יְהִי שֵׁם יי'

magnificent psalms that is the vehicle of Israel's praise to God on all festive occasions. If there is an occasion when, more than at other times, we feel their every word it is on this passover night. It is, however, interesting to note that their position in this service takes us back directly to a feature of the Temple service. The Hallel was sung in the Temple while the Passover sacrifice was being made. In later times as the family meal was supposed to represent the old Passover family sacrifice, the Hagadah arranges for its being partaken of between the singing of the Hallel. We, therefore, find that part of the Hallel is sung immediately before the meal and the remainder immediately after it.

“And they made their lives bitter with hard bondage, in mortar and in bricks, and in all manner of service in the field; all their service wherein they made them serve was with rigour.”

In every generation each one of us should regard himself as though he himself had gone forth from Egypt, as it is said (Ex. xiii. 8), “And thou shalt shew thy son in that day,<sup>1</sup> saying, This is done because of that which the Lord did unto me when I came forth out of Egypt.” Not our ancestors alone did God redeem then, but he did us redeem with them, as it is said (Deut. vi. 23), “And he brought *us* out from thence, that he might bring *us* in to give *us* the land which he swore unto our fathers.”

*Lift the cup of wine and say:—*

Therefore<sup>2</sup> we are in duty bound to thank, to praise, to glorify, to exalt, to honour, to bless, to extol, and to give reverence to Him who performed for us, as well as for our forefathers, all these wonders. He has brought us forth from<sup>3</sup> bondage to freedom, from<sup>4</sup> sorrow to joy, from<sup>5</sup> mourning to festival, from<sup>6</sup> darkness to bright light, and from<sup>7</sup> slavery to redemption. Now, therefore, let us sing before Him a new song, Hallelujah!

## HALLEL<sup>8</sup>

Psalm cxiii.

Praise ye the Lord. Praise, O ye servants of the

<sup>1</sup> The Hagadah means to say, “Thou shalt tell thy son as though thou and he equally shared the redemption of that very day.”

<sup>2</sup> This is an introduction to the Hallel, taking the place of the introductory blessing usually said when the Hallel is read in the morning prayers.

<sup>3</sup> *i.e.*, The Exodus from Egypt.

<sup>4</sup> The return from the Babylonian exile.

<sup>5</sup> Refers to the institution of Purim.

<sup>6</sup> Refers to the Maccabean victories.

<sup>7</sup> Is the fond hope for the future.

<sup>8</sup> No explanation is needed for reading the Hallel, the collection of

מְבָרַךְ מַעֲמָה וְעַד-עוֹלָם : מִמּוֹרַח-שֶׁמֶשׁ עַד-מְבוֹאוֹ מְהֵלָל  
שֵׁם יי : רֵם עַל-כָּל-גּוֹיִם | יי עַל-הַשָּׁמַיִם כְּבוֹדוֹ : מִי כִּי  
אֱלֹהֵינוּ הַמּוֹבִיָּה לְשִׁבְתָּ : הַמְשִׁפִּילִי לְרֹאוֹת בְּשָׁמַיִם וּבָאָרֶץ :  
מְקִימִי מַעְפָּר דָּל מֵאֲשָׁפוֹת יָרִים אֲבִיוֹן : לְהוֹשִׁיבִי עַם-נְדִיבִים  
עַם נְדִיבִי עַמּוֹ : מוֹשִׁיבִי עֶקְרֶת הַבַּיִת אֶם-הַבָּנִים שְׂמַחָה  
הַלְלוּהָ :

## Psalm cxiv.

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם בֵּית יַעֲקֹב מֵעַם לֵעַז : הִיָּתֶה  
יְהוָה לְקֹדֶשׁוֹ יִשְׂרָאֵל מִמְשְׁלוֹתָיו : הַיֵּם רָאָה וַיִּנֶּם הַיַּרְדֵּן  
יִפֹּב לְאַחֹר : הַהָרִים רָקְדוּ כְּאֵילִים גְּבַעוֹת כְּבָנִי-צֹאן :  
מַה-לָּךְ הַיֵּם כִּי תִגּוֹם הַיַּרְדֵּן תִּפֹּב לְאַחֹר : הַהָרִים תִּרְקְדוּ  
כְּאֵילִים גְּבַעוֹת כְּבָנִי-צֹאן : מִלִּפְנֵי אֲדוֹן חוֹלֵי אֶרֶץ מִלִּפְנֵי  
אֱלֹהֵי יַעֲקֹב : הַהֹפְכִי הַצּוֹר אֲנָם-מִיָּם חֲלָמִישׁ לְמַעֲיָנוּ-מִיָּם :

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם • אֲשֶׁר גָּאֲלָנוּ וְגָאֵל  
אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם • וְהַגִּיעָנוּ הַלִּילָה הַזֶּה לְאֵכּוֹל בּוֹ מִצָּה  
וּמִרּוֹר : כֵּן יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יַגִּיעֵנוּ לְמוֹעֲדִים  
וְלִרְגָלִים אַחֲרִים הַבָּאִים לְקִרְאֹתֵינוּ לְשָׁלוֹם שְׂמֵחִים כְּבָנִין  
עִירֵךְ וְשִׁשִּׁים בַּעֲבוּדָתְךָ • וְנֹאכַל שֵׁם מִן הַזִּבְחִים וּמִן  
הַפִּסְחִים אֲשֶׁר יַגִּיעַ דָּמָם עַל קִיר מִזְבִּיחֶךָ לְרִצּוֹן • וְנוֹדֶה לָּךְ

Lord, praise the name of the Lord. Blessed be the name of the Lord from this time forth and for evermore. From the rising of the sun until the going down of the same the Lord's name is to be praised. The Lord is high above all nations, and his glory above the heavens. Who is like unto the Lord our God, that hath his seat on high, that humbleth himself to behold *the things that are* in heaven and in the earth? He raiseth up the poor out of the dust, and lifteth up the needy from the dunghill; that he may set them with princes, even with the princes of his people. He maketh the barren woman to keep house, *and to be a joyful mother of children.* Praise ye the Lord.

Psalm cxiv.

When Israel went forth out of Egypt, the house of Jacob from a people of strange language; Judah became his sanctuary, Israel his dominion. The sea saw it and fled; Jordan was driven back. The mountains skipped like rams, the little hills like young sheep. What aileth thee, O thou sea, that thou fleest? Thou Jordan, that thou turnest back? Ye mountains, that ye skip like rams; ye little hills like young sheep? Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob; which turned the rock into a pool of water, the flint into a fountain of water.

Blessed art thou, O Lord our God, King of the Universe, who didst redeem us and our ancestors from Egypt, and hast brought us even to this night to eat thereon unleavened bread and bitter herbs. So, O Lord our God, and the God of our fathers, mayest thou enable us to attain to other feasts and sacred days in future, with gladness at the rebuilding of thy city and with joy in thy service. There (in Jerusalem rebuilt) may we partake, in thy favour, of the sacrifices and of the Passover offerings



שִׁיר חֲדָשׁ עַל גְּאֻלָּתֵינוּ וְעַל פְּדוּת נַפְשֵׁנוּ • בְּרוּךְ אַתָּה  
יְיָ גֹאֵל יִשְׂרָאֵל :

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם • בּוֹרֵא פְּרֵי הַנֶּפֶשׁ :

*Drink the second cup of wine.*

## ר ח ז :

WASHING THE HANDS.

*Wash the hands and say :—*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ עַל נְטִילַת יָדִים :

## מוציא מצה :

THE UNLEAVENED BREAD.

*The celebrant distributes to each one present a piece of the first and of the second Matzahs. These are eaten after the following blessing is said :—*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן  
הָאָרֶץ :

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ עַל אֲכִילַת מִצֵּה :

stricken people. He, therefore, inserted the remaining part of the blessing, breathing in every line the hopeful longing of a brave, undaunted patriot. He gained his point against the more pessimist counsel of Rabbi Tarphon and eventually lost his life, a martyr to the Jewish cause.

<sup>2</sup> In preparation for the meal, which actually commences with the eating of the unleavened bread.

<sup>3</sup> Some versions of the Hagadah prescribe that one piece of Matzah shall be eaten immediately after the first of the two blessings, and that another piece shall be eaten after the second blessing, thus marking the difference between the bread of an ordinary meal and the special duty that, this night, Matzah shall be eaten.

offered upon thine altar, when we will offer to thee a new song for our redemption and our salvation. Blessed art thou, O Lord, redeemer of Israel.<sup>1</sup>

Blessed art thou, O Lord our God, King of the Universe, Creator of the fruit of the vine.

*Drink the second cup of wine.*

## WASHING OF THE HANDS.<sup>2</sup>

On washing the hands before the meal the following is said:—

Blessed art thou, O Lord, King of the Universe, who hast sanctified us with thy precepts, and commanded us concerning the washing of the hands.

## THE UNLEAVENED BREAD.<sup>3</sup>

*The celebrant distributes to each one present a piece of the first and of the second Matzahs. These are eaten after the following blessing is said:—*

Blessed art thou, O Lord our God, King of the Universe, who bringeth forth bread from the earth. Blessed art thou, O Lord our God, King of the Universe, who hast sanctified us with thy precepts, and commanded us to eat unleavened bread.

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<sup>1</sup> This is the blessing of redemption. The first sentence, simply expressing gratitude for being spared to celebrate the Passover, is the composition of Rabbi Tarphon, of whom we read in the earlier parts of the Hagadah. Tarphon lived in troublous times for Israel, shortly after the crushing blow which deprived Israel of nationality. He was one of those who, though patriotic to the core, accepted the blow with comparative resignation. He was satisfied, therefore, in formulating the blessing of redemption, with this plain expression of gratitude for the attainment to the festival. Not so, however, his friend, Rabbi Akiba. Akiba's whole soul longed for the restoration. He would acknowledge no blessing of redemption which, praising God for favours past, did not entreat Him for further grace towards His

## מרור:

THE BITTER HERBS.

*The celebrant now distributes a piece of the horse-radish dipped into the haroseth, before partaking of which the following blessing is said:—*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וַיְצַנֵּנוּ עַל אֲכִילַת מָרֹר :

## כֶּרֶךְ:

HILLEL'S CEREMONY.

*A piece of horse-radish, placed between two pieces of Matzah, is then distributed and the following is said:—*

וְזָכַר לְמִקְדָּשׁ בְּהַלֵּל :  
כֵּן עָשָׂה הַלֵּל בְּזִמְנֵי שְׁבִית הַמִּקְדָּשׁ קַיָּם • הָיָה כּוֹרֵךְ מִצָּה  
וּמָרֹר וְאוֹכֵל בִּיחָד • לְקַיָּם מָה שֶׁנֶּאֱמַר עַל מִצּוֹת וּמִרְיֹם  
יֵאָכְלֵהוּ :

## שֶׁלַחַן עֹרֵךְ:

THE EVENING MEAL IS NOW TAKEN.

## צִפּוּן:

*At the end of the evening meal, prior to the Grace after meals, the celebrant distributes to all present a piece of the Matzah set aside in the early part of the ceremony, after which nothing more is eaten.*

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and bitter herbs, or whether they were simply meant to be eaten during the course of the same meal. In order to satisfy himself he took them all three together, and this ceremony is in remembrance of what Hillel did, the second piece of Matzah representing the passover lamb.

<sup>2</sup> For the explanation of this see note 1, p. 25.

## THE BITTER HERBS.

*The celebrant now distributes a piece of the horse-radish dipped into the haroseth, before partaking of which the following blessing is said :—*

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with thy precepts and commanded us concerning the eating of the bitter herbs.

## HILLEL'S CEREMONY.<sup>1</sup>

This commemorates what Hillel did; for so did Hillel in the time when the Temple existed. He used to take a piece of the Passover lamb, unleavened bread and bitter herbs and partake of them together, in order to fulfil literally what is said in the Torah, "with unleavened bread and bitter herbs shall they eat it" (namely the Passover lamb).

## THE AFICOMAN.<sup>2</sup>

*At the end of the evening meal, prior to the Grace after meals, the celebrant distributes to all present a piece of the Matzah set aside in the early part of the ceremony, after which nothing more is eaten.*

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<sup>1</sup> This is an example of the love for literality which distinguished the Rabbis and which was not too small even for the great mind of Hillel. The Bible says (Ex. xii. 8), "And they shall eat the flesh in that night roast with fire, and unleavened bread; with bitter herbs they shall eat it." Hillel was in doubt whether the Bible meant that the paschal lamb was to be eaten together with the unleavened bread



*The third cup is then filled, and Grace said as follows:—*

## ברך:

סדר ברכת המזון:

GRACE AFTER MEALS.

Psalm cxxvi.

שִׁיר הַמַּעֲלוֹת • בָּשׁוּב יי אֶת-שִׁיבַת צִיּוֹן הֵינּוּ  
בְּחוֹלָמִים: אִזּוּ יִמְלֹא שְׂחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה אִזּוּ יֹאמְרוּ  
בְּגוֹיִם הַגְדִּיל יי לַעֲשׂוֹת עִם-אֱלֹהֵי: הַגְדִּיל יי לַעֲשׂוֹת  
עִמָּנוּ הֵינּוּ שְׂמֵחִים: שׁוּבָה יי אֶת-שִׁבְתֵּנוּ כְּאֶפְקִים  
בְּנֶגֶב: הוֹרְעִים בְּדַמְעָה בְּרִנָּה יִקְצְרוּ: הָלוֹךְ יֵלֵךְ וּבָכָה  
נִשְׂא מִשֶּׁךְ-הַדָּוָר בֹּא-יָבֹא בְּרִנָּה נִשְׂא אֶלְמָתֵנוּ:

*The following Introduction is customary if three or more Males, above the age of thirteen, have eaten at table together:*

*He who says Grace commences thus:—*

רְבוּתִי נִבְרַךְ:

*The others respond:—*

יְהִי שֵׁם יי מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם:

*He who says Grace proceeds:—*

בְּרִישׁוֹת רְבוּתִי

*If there be present ten or more Males above the age of thirteen, the word אֱלֹהֵינוּ is added.*

נִבְרַךְ (אֱלֹהֵינוּ) שְׂאֵבְלָנוּ מִשְׁלוֹ:

*The others respond:—*

נִבְרַךְ (אֱלֹהֵינוּ) שְׂאֵבְלָנוּ מִשְׁלוֹ וּבִטְוֵבוֹ הֵינּוּ:

## GRACE AFTER MEALS.

Psalm cxxvi. A Song of Degrees.

When the Lord turned again the captivity of Zion, we were like unto them that dream. Then was our mouth filled with laughter, and our tongue with exultation: then said they among the nations, The Lord hath done great things for them. The Lord hath done great things for us, whereof we are glad. Bring back our captivity, O Lord, as the streams in the south. They that sow in tears shall reap in joy. Though he goeth on his way weeping, bearing the store of seed: he shall come back with joy bearing his sheaves.

*The following Introduction is customary if three or more Males, above the age of thirteen, have eaten at table together:*

*He who says Grace commences thus:—*

Let us say Grace.

*The others respond:—*

Blessed be the name of the Lord from this time forth and for ever.

*He who says Grace proceeds:—*

With the sanction of those present,

*If there be present ten or more males above the age of thirteen, the words "our God" are added:—*

We will bless him (our God) of whose bounty we have eaten.

*The others respond:*

Blessed be he (our God) of whose bounty we have eaten, and through whose goodness we live.

*He who says: Grace replies:—*

ברוך (אלהינו) שְׁאֵכְלָנוּ מִשְׁלֹו וּבְטוּבוֹ הֵינּוּ :  
ברוך הוא וְבוֹרֵךְ שְׁמוֹ :

*If less than three Males above the age of thirteen be present, begin here—*

ברוך אתה יי אלהינו מֶלֶךְ הָעוֹלָם . הֵנּוּ אֶת־הָעוֹלָם  
כָּלוּ . בְּטוּבוֹ בָּהֵן בְּחֶסֶד וּבְרַחֲמִים . הוּא נוֹתֵן לָחֶם לְכָל־  
בָּשָׂר . כִּי לְעוֹלָם חֶסֶדוֹ : וּבְטוּבוֹ הַגָּדוֹל תָּמִיד לֹא־חָסַר  
לָנוּ וְאֵל יַחְסֹר־לָנוּ מִזֶּזֶן לְעוֹלָם וְעַד בַּעֲבוּר שְׁמוֹ הַגָּדוֹל .  
כִּי הוּא זֶן וּמַפְרִינָם לִכְל וּמַטִּיב לִכְל וּמַכִּין מִזֶּזֶן לְכָל־  
בְּרִיּוֹתָיו אֲשֶׁר בָּרָא . בְּרוּךְ אַתָּה יי . הֵנּוּ אֶת־הַכֹּל :

נוֹדֶה לָךְ יי אלהינו עַל שֶׁהִנְחַלְתָּ לָאֲבוֹתֵינוּ אֶרֶץ  
חֲמֻדָּה טוֹבָה וּרְחֻבָּה . וְעַל שֶׁהוֹצֵאתָנוּ יי אלהינו מֵאֶרֶץ  
מִצְרַיִם . וּפְדִיתָנוּ מִבֵּית עַבְדִּים . וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ  
בְּבִשְׁרָנוּ . וְעַל תּוֹרַתְךָ שֶׁלַּמְדָתָנוּ . וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָנוּ .  
וְעַל חַיִּים חֵן וְחֶסֶד שֶׁחֻנַּנְתָנוּ . וְעַל אֲכִילַת מִזֶּזֶן שֶׁאַתָּה זֶן  
וּמַפְרִינָם אוֹתָנוּ תָּמִיד בְּכָל־יוֹם וּבְכָל־עֵת וּבְכָל־שָׁעָה :

וְעַל הַכֹּל יי אלהינו אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ .  
יִתְבָּרֶךְ שְׁמֶךָ בְּפִי כָל־חַי תָּמִיד לְעוֹלָם וְעַד : בְּכָתוּב .  
וְאָכַלְתָּ וּשְׂבַעְתָּ וּבִרְכַּת אֱלֹהֶיךָ עַל־הָאֶרֶץ הַטּוֹבָה  
אֲשֶׁר נָתַתָּ לָךְ . בְּרוּךְ אַתָּה יי . עַל־הָאֶרֶץ וְעַל־הַמִּזֶּזֶן :

רַחֵם יי אלהינו עַל־יִשְׂרָאֵל עַמְּךָ . וְעַל יְרוּשָׁלַיִם עִירְךָ .  
וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ . וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחֲךָ .

*He who says Grace replies :—*

Blessed be he (our God) of whose bounty we have eaten,  
and through whose goodness we live.

Blessed be he, and blessed be his name.

*If less than three Males above the age of thirteen be present begin here:—*

Blessed art thou, O Lord our God, King of the universe, who feedest the whole world with thy goodness, with grace, with lovingkindness and tender mercy; thou givest food to all flesh, for thy lovingkindness endureth for ever: and through thy great goodness food hath never failed us, neither will it fail us for ever and ever, for thy great name's sake, since thou nourishest and sustainest all beings, and doest good unto all, and providest food for all thy creatures whom thou hast created. Blessed art thou, O Lord, who givest food unto all.

We thank thee, O Lord our God, because thou didst give as an heritage unto our fathers a desirable, good and ample land, and because thou didst bring us forth, O Lord our God, from the land of Egypt, and didst deliver us from the house of bondage; as well for thy covenant which thou hast sealed in our flesh, thy Law which thou hast taught us, thy statutes which thou hast made known unto us, the life, grace and lovingkindness which thou hast vouchsafed unto us, and for the food wherewith thou dost constantly feed and sustain us on every day, in every season, at every hour.

For all this, O Lord our God, we thank and bless thee! Blessed be thy name by the mouth of all living continually and for ever, even as it is written, And thou shalt eat and be satisfied, and thou shalt bless the Lord thy God for the good land which he hath given thee. Blessed art thou, O Lord, for the land and for the food.

Have mercy, O Lord our God, upon Israel thy people, upon Jerusalem thy city, upon Zion the abiding place of thy glory, upon the kingdom of the house of David thine

וְעַל-הַבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ עָלָיו: אֱלֹהֵינוּ  
 אֲבִינוּ. רַעְנוּ זִמְנֵנוּ פָּרַנְסֵנוּ וְכַלְכַּלְנוּ וְהַרְוִיחֵנוּ. וְהַרְנוּחֲלָנוּ  
 יי אֱלֹהֵינוּ מִהֲרָה מִכָּל-צָרוֹתֵינוּ: וְנָא אֲלֹתֵצְרֵינוּ יי  
 אֱלֹהֵינוּ לֹא לִירֵי מִתְנַת בֶּשֶׁר וְדָם וְלֹא לִירֵי הַלְוָאָתָם.  
 כִּי אִם לִירֵךְ הַמַּלְאָה הַפְתוּחָה הַקְדוּשָׁה וְהַרְחֲבָה. שְׁלֹא  
 נִבּוֹשׁ וְלֹא נִכָּלָם לַעוֹלָם וָעַד:

*On Sabbath add till הַנְּחֻמוֹת.*

רָצָה וְהַחֲלִיצֵנוּ יי אֱלֹהֵינוּ בְּמִצּוֹתֶיךָ וּבְמִצּוֹת יוֹם הַשְּׁבִיעִי  
 הַשְּׁבֵת הַגָּדוֹל וְהַקָּדוֹשׁ הַזֶּה. כִּי יוֹם זֶה גָּדוֹל וְקָדוֹשׁ הוּא  
 לְפָנֶיךָ לְשִׁבְתְּ-בוֹ וְלִנּוּחַ בּוֹ בְּאַהֲבָה כְּמִצּוֹת רְצוֹנְךָ. וּבְרָצוֹנְךָ  
 הָנִיחַ לָנוּ יי אֱלֹהֵינוּ שְׁלֹא תִהְיֶה צָרָה וְיָגוֹן וְאַנְחָה בְּיוֹם  
 כְּנוּחֵתֵנוּ. וְהִרְאֵנוּ יי אֱלֹהֵינוּ בְּנִחְמַת צִיּוֹן עִירְךָ. וּבִבְנִין  
 יְרוּשָׁלַם עִיר קְדֻשָּׁךְ. כִּי אַתָּה הוּא בֹעֵל הַיְשׁוּעוֹת וּבֹעֵל  
 הַנְּחֻמוֹת:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֹא וְיַגִּיעַ וְיִרְאֶה וְיִרְצֶה  
 וְיִשְׁמַע וְיַפְקֹד וְיִזְכֹּר זְכָרָנוּ וּפְקָדָנוּ וְזִכְרוֹן אֲבוֹתֵינוּ. וְזִכְרוֹן  
 מִשִּׁיחַ בֶּן דָּוִד עֲבָדְךָ. וְזִכְרוֹן יְרוּשָׁלַם עִיר קְדֻשָּׁךְ. וְזִכְרוֹן  
 כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפָלִיטָה לְמוֹבָה לְהֵן לְחֶסֶד  
 לְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם חַג הַמִּצּוֹת הַזֶּה. זְכָרָנוּ  
 יי אֱלֹהֵינוּ בּוֹ לְמוֹבָה. וּפְקָדָנוּ בּוֹ לְבִרְכָה. וְהוֹשִׁיעֵנוּ בּוֹ  
 לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ  
 וְהוֹשִׁיעֵנוּ. כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ רַחֵם וְרַחוּם אַתָּה:



anointed, and upon the great and holy house that was called by thy name. O our God, our Father, feed us, nourish us, sustain, support and relieve us, and speedily, O Lord our God, grant us relief from all our troubles. We beseech thee, O Lord our God, let us not be in need either of the gifts of flesh and blood or of their loans, but only of thy helping hand, which is full, open, holy and ample, so that we may not be ashamed nor confounded for ever and ever.

*On Sabbath say :—*

Be pleased, O Lord our God, to fortify us by thy commandments, and especially by the commandment of the seventh day, this great and holy Sabbath, since this day is great and holy before thee, that we may rest and repose thereon in love in accordance with the precept of thy will. In thy favour, O Lord our God, grant us such repose that there be no trouble, grief or lamenting on the day of our rest. Let us, O Lord our God, behold the consolation of Zion thy city, and the rebuilding of Jerusalem thy holy city, for thou art the Lord of salvation and of consolation.

Our God and God of our fathers ! May our remembrance rise and come and be accepted before thee, with the remembrance of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, loving-kindness and mercy, life and peace on this day of the Feast of Unleavened Bread.

Remember us, O Lord our God, thereon for our well-being ; be mindful of us for blessing, and save us unto life ; by thy promise of salvation and mercy, spare us and be gracious unto us ; have mercy upon us and save us, for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

ובנה ירושלים עיר הקדוש במהרה בימינו • ברוך אתה  
 יי • בנה ברחמי ירושלים • אמן :

ברוך אתה יי אלהינו מלך העולם • האל אבינו  
 מלכנו • אדירנו בוראנו גאלנו יוצרנו קדושנו קדוש  
 יעקב • רוענו רועה ישראל • המלך הטוב והמטיב לכל •  
 שבכל-יום ויום הוא הטוב הוא מטיב הוא יטיב לנו •  
 הוא גמלנו הוא גמלנו הוא יגמלנו לעד • לחן לחסד  
 ולרחמים ולרוח • הצלה והצלה ברכה וישועה • נחמה  
 פרנסה וכלכלה • ורחמים וחיים ושלוה וכל-טוב • ומכל-  
 טוב אל-יחסרנו :

הרחמן • הוא ימלוך עלינו לעולם ועד : הרחמן •  
 הוא יתברך בשמים ובארץ : הרחמן הוא ישתבח לרור  
 דורים • ויתפאר בנו לנצח נצחים • ויתהדר בנו לעד  
 ועולמי עולמים : הרחמן • הוא יפרנסנו בכבוד : הרחמן •  
 הוא ישיבור עלנו מעל צוארנו • והוא יוליכנו קוממיות  
 לארצנו : הרחמן • הוא ישלח ברכה מרבה בבית הזה  
 ועל שלחן זה שאכלנו עליו : הרחמן • הוא ישלח לנו  
 את-אלה הנביא זכור לטוב • ויבשר-לנו בשורות טובות  
 ישועות ונחמות :

*The following has to be varied according to circumstances:—*

הרחמן • הוא יברך את אבי מורי בעל הבית הזה • את  
 אמי מורת ביתי בעלת הבית הזה • אותם ואת ביתם ואת  
 זרעם ואת כל אשר להם • אותנו ואת-כל אשר לנו •

And rebuild Jerusalem the holy city speedily in our days. Blessed art thou, O Lord, who in thy compassion rebuilddest Jerusalem. Amen.

Blessed art thou, O Lord our God, King of the universe; O God, our Father, our King, our Mighty One, our Creator, our Redeemer, our Maker, our Holy One, the Holy One of Jacob, our Shepherd, the Shepherd of Israel, O King, who art kind and dealest kindly with all, day by day thou hast dealt kindly, dost deal kindly, and wilt deal kindly with us: thou hast bestowed, thou dost bestow, thou wilt ever bestow benefits upon us, yielding us grace, loving-kindness, mercy and relief, deliverance and prosperity, blessing and salvation, consolation, sustenance and support, mercy, life, peace and all good; of no manner of good wilt thou let us be in want.

The All-merciful shall reign over us for ever and ever. The All-merciful shall be blessed in heaven and on earth. The All-merciful shall be praised throughout all generations, glorified amongst us to all eternity, and honoured amongst us for everlasting. May the All-merciful grant us an honourable livelihood. May the All-merciful break the yoke from off our neck, and lead us upright to our land. May the All-merciful send a plentiful blessing upon this house and upon this table at which we have eaten. May the All-merciful send us Elijah the prophet (let him be remembered for good), who shall give us good tidings, salvation and consolation.

*The following has to be varied according to circumstances :—*

May the All-merciful bless my honoured father, the master of this house, and my honoured mother, the mistress of this house, them, their household, their seed and all that is theirs, us also and all that is ours, as our fathers

כְּמוֹ שְׁנַת־בְּרָכּוֹ אֲבִתֵּינוּ אֲבָרְהָם יִצְחָק וְיַעֲקֹב בְּכָל מָכַל  
 כָּל • בֶּן יִבְרָךְ אוֹתָנוּ בְּלָנוּ יַחַד בְּבִרְכָּה שְׁלָמָה •  
 וְנֹאמַר אָמֵן :

בְּמָרוֹם יִלְמְדוּ עֲלֵיהֶם וְעֲלֵינוּ זְכוֹת שְׁתֵּהי לְמִשְׁמֶרֶת שְׁלוֹם •  
 וְנִשָּׂא בְּרָכָה מֵאֵת יי וְיִצְדָּקָה מֵאֱלֹהֵי יִשְׁרָאֵל • וְנִמְצָא־חַן  
 וְשָׁכַל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם :

*On Sabbath add till* הַעֲלֻמִּים .

הֶרְחַמֵּן • הוּא יִנְחִילָנוּ יוֹם שֶׁבֶלֹ שְׁבֵת וּמְנוּחָה לְחַיֵּי  
 הַעֲלֻמִּים :

הֶרְחַמֵּן • הוּא יִנְחִילָנוּ יוֹם שֶׁבֶלֹ טוֹב :

הֶרְחַמֵּן • הוּא יִזְכֵּנוּ לִימֹת הַמְּשִׁיחַ וְלַחַיֵּי הָעֹלָם הַבָּא :  
 מְגִדּוֹל יִשׁוּעוֹת מְלָכּוֹ וְעִשָּׂה חֶסֶד לְמְשִׁיחוֹ לְדוֹר וּלְדוֹרָעוֹ עַד  
 עוֹלָם : עִשָּׂה שְׁלוֹם בְּמָרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ וְעַל  
 כָּל־יִשְׂרָאֵל וְנֹאמְרוּ אָמֵן :

יִרְאוּ אֶת־יי קֹדֶשׁוֹ • כִּי אֵין מַחְסוֹר לִירָאָיו : כְּפִירִים רָשׁוּ  
 וְרַעֲבּוּ • וְדָרְשׁוּ יי לֹא־יִחַכְרוּ כָּל־טוֹב : הוֹדּוּ לַיי כִּי־טוֹב •  
 כִּי לְעוֹלָם חֶסֶדוֹ : פּוֹתֵחַ אֶת־יָרֵךְ • וּמִשְׁבִּיעַ לְכָל־חַי רִצּוֹן :  
 בְּרוּךְ הַגִּבֹּר אֲשֶׁר יִבְטַח בֵּי־י • וְהִנֵּה יי מִבְּטָחוֹ : נַעַר הָיִיתִי  
 גַּם־זָקֵנְתִי • וְלֹא־רָאִיתִי צָדִיק גָּעוֹב וְזָרְעוֹ מִבֶּקֶשׁ־לֶחֶם : יי עֹז  
 לַעֲמּוֹ יִתֵּן • יי יִבְרָךְ אֶת־עַמּוֹ בְּשְׁלוֹם :

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם • בּוֹרֵא פְרֵי הַגֶּפֶן :

*Drink the third cup of wine.*

Abraham, Isaac and Jacob were blessed each with his own comprehensive blessing; even thus may he bless all of us together with a perfect blessing, and let us say, Amen.

Both on their and on our behalf may there be such advocacy on high as shall lead to enduring peace; and may we receive a blessing from the Lord, and righteousness from the God of our salvation; and may we find grace and good understanding in the sight of God and man.

*On Sabbath:—*

May the All-merciful let us inherit the day which shall be wholly a Sabbath and rest in the life everlasting.

May the All-merciful let us inherit the day which is altogether good.

He is a tower of salvation to his king; and showeth lovingkindness to his anointed, to David and to his seed, for evermore. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

O fear the Lord, ye his holy ones; for there is no want to them that fear him. Young lions do lack and suffer hunger; but they that seek the Lord shall not want any good. O give thanks unto the Lord, for he is good: for his lovingkindness endureth for ever. Thou openest thine hand, and satisfiest every living thing with favour. Blessed is the man that trusteth in the Lord, and whose trust the Lord is. I have been young and now I am old; yet have I not seen the righteous forsaken, nor his seed begging for bread. The Lord will give strength to his people; the Lord will bless his people with peace.

Blessed art thou, O Lord our God, King of the universe; Creator of the fruit of the vine.

*Drink the third cup of wine.*



## OPENING OF THE DOOR.

שִׁפּוֹךְ חֶמֶתְךָ עַל־הַגּוֹיִם אֲשֶׁר לֹא־יִדְעוּךָ וְעַל־מַמְלָכוֹת  
 אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ : בִּי אֵבֵל אֶת יַעֲקֹב וְאֶת־נְוֶהוּ הַשָּׁמַי :  
 שִׁפּוֹךְ־עַל־הֶם וְעַמְּךָ וְחֵרוֹן אַפְּךָ יִשְׁיִגֵם : תִּרְדֵּף בְּאֵף  
 וּתְשַׁמְדֵם מִתַּחַת שָׁמַי יי :

*The fourth cup of wine is then filled, after which the Hallel is resumed.*

Seder service, introduced, into the houses of their hosts, dead bodies of children which were afterwards pointed out to the invading mob as the justification for and incentive to unbridled outrages. It was nothing uncommon that, when the doors were opened at this part of the service, there were found lurking outside enemies and spies. The joy of a happy home circle was turned into dread as the family tremblingly awaited scenes of violence, which might leave widows and orphans that very night, which might usher in the Passover morning with bloodshed and outrage, which might give them for many months, if not for years, a legacy of a hopeless misunderstanding and misrepresentation. Is it any wonder, then, that the Jew should turn to his God, that he should pray against enemies such as these to the Almighty, whose divine behests he was obeying in the innocence of his heart and amidst the happiness of his home? There would arise to his lips the words of the psalms and the prophets bidding Israel hope against its relentless foes. It must not be forgotten that these words are not original. They are merely quotations from the psalms and from the prophet Jeremiah. When men lay their wrongs before God in prayer they prove their freedom from personal vindictiveness, and the fact that our forbears, under the sting of all their sufferings, uttered no original maledictions but contented themselves by quoting a few words from the Bible, entitles them not alone to exemption from the charge of vindictiveness, but bids us admire them again and again for their splendid tolerance and moderation. Whether these verses are to be said now is a question which we English Jews may indeed pause to consider. But at least in this happy land, and wherever the rule of England bears its beneficent sway, we Jews can open our doors and thank God for our freedom, can utter classical denunciations against the practices of the wicked, and know that no punishment can fall upon those who perpetuate racial hatred, that will not be considered duly merited by the noble God-fearing nation, of whom it is our privilege to be here a part.

OPENING OF THE DOOR.<sup>1</sup>

“Pour out Thy wrath upon the nations who know thee not, and upon kingdoms which call not upon thy name. They have consumed Jacob, and they have desolated his dwelling. Pour out upon them thine indignation ; let the fierceness of thy anger overtake them. Pursue them in anger, and destroy them from under the heavens of the Lord.”

*The fourth cup of wine is now filled, after which the Hallel is resumed.*

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<sup>1</sup> This ceremony of opening the door has been referred to and explained in a previous note. It is a relic of the old banqueting customs of the Hebrews on great occasions, when the doors were opened before a meal to permit of the entering of the needy and the stranger, and were again opened at the termination of the meal, when the guests thereupon departed. Like so many other customs, the original meaning of which has been forgotten or obscured, this custom of opening the door has attracted to it many fanciful explanations. The verses from the Bible which are read have lent much colour to the explanation that the door is opened in order to give effect to malediction uttered against the enemies of Israel. This suggestion has obtained sufficiently among Jews and their enemies to present to us, in the bitterest irony, the historical truth that the verses against our enemies have made us more enemies than they have punished. The importance of the subject necessitates a somewhat detailed explanation which, happily, can be established with absolute clearness. These verses were not originally part of the Hagadah, as was the ceremony of opening the door. From the early Middle Ages down to the most recent years the happy festival of Passover has been a time of the utmost peril and sorrow to Jews in nearly all parts of the world. The terrible blood accusations would almost make us smile at their very absurdity, did we not know the almost irreparable havoc they have caused in all ages. The coincidence of Passover with Easter, when the Christian populations were celebrating the anniversary of the Crucifixion, tempted the monks to inflame the popular mind against the peace-loving Jews who could expect on the Passover that the peaceful harmony of the Seder would be broken in upon by a mob, composed of fanatics searching for the blood of Christian children (!) and ruffians of the lowest class, bent upon pillage and outrage. It was not uncommon for the monks themselves to send into the houses of hospitable Jews, pretended Israelites, who, admitted freely to the

## הלל:

HALLEL.

Psalm cxv.

לֹא לָנוּ ייִ לֹא לָנוּ כִּי לַשִּׁמְךָ תָּנָן כְּבוֹד עַל-חֲסִדְךָ עַל-  
 אֲמִתְּךָ: לָמָּה יֹאמְרוּ הַגּוֹיִם אֵי-הֵנָּה אֱלֹהֵיהֶם: וְאֵלֵהֵנוּ  
 בְּשָׁמַיִם כָּל אֲשֶׁר-חָפִין עֲשֵׂה: עֲצִבֵיהֶם כֶּסֶף וְזָהָב מַעֲשֵׂה  
 יָדֵי אָדָם: פֶּה לָהֶם וְלֹא יִדְבְּרוּ עֵינֵי לָהֶם וְלֹא יֵרְאוּ:  
 אֲזִנִּים לָהֶם וְלֹא יִשְׁמְעוּ אֶף-לָהֶם וְלֹא יִרְחוּן: יְדֵיהֶם וְלֹא  
 יַמְשִׁיחוּ רַגְלֵיהֶם וְלֹא יִהְלְכוּ לֹא יִחַגּוּ בַגְרוֹנָם: כְּמוֹתָם יִהְיוּ  
 עֲשִׂיהֶם כָּל אֲשֶׁר-בָּטַח בָּהֶם: יִשְׂרָאֵל בָּטַח בַּיְיָ עֶזְרָם  
 וּמִגָּגָם הוּא: בֵּית אֲהֲרֹן בָּטְכוּ בַיְיָ עֶזְרָם וּמִגָּגָם הוּא:  
 יֵרָאִי ייִ בָּטְחוּ בַיְיָ עֶזְרָם וּמִגָּגָם הוּא:

ייִ זָכְרָנוּ יְבָרֵךְ יְבָרֵךְ אֶת-בֵּית יִשְׂרָאֵל יְבָרֵךְ אֶת-בֵּית  
 אֲהֲרֹן: יְבָרֵךְ יֵרָאִי ייִ הַקְטָנִים עַם-הַגְּדֹלִים: יִסַּף ייִ עֲלֵיכֶם  
 עֲלֵיכֶם וְעַל-בְּנֵיכֶם: בְּרוּכִים אַתֶּם לַיְיָ עֲשֵׂה שָׁמַיִם וָאָרֶץ:  
 הַשָּׁמַיִם שָׁמַיִם לַיְיָ וְהָאָרֶץ נָתַן לַבְּנֵי-אָדָם: לֹא-הִמָּתִים  
 יִהְלְלוּהָ וְלֹא כָל-יְרֵדֵי דוֹמָה: וְאִנְחָנוּ נִבְרָךְ יְהִי מִעַתָּה  
 וְעַד עוֹלָם. הִלְלוּהָ:

Psalm cxvi.

אֶהְבֶּתִּי כִּי-יִשְׁמַע ייִ אֶת-קוֹלִי תַחֲנוּנִי: כִּי-הִטָּה אָזְנוֹ  
 לִי וּבִימִי אֶקְרָא: אֶפְפוּנִי חֲבִלֵי-מוֹת וּמִצָּרִי יִשְׁאוֹל מִצְאוּנִי  
 צָרָה וְיָגוֹן אֶמְצָא: וּבְשֵׁם-ייִ אֶקְרָא אָנָּה ייִ מַלְטָה נַפְשִׁי:

## HALLEL.

Psalm cxv.

Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake. Wherefore should the nations say, Where is now their God? But our God is in the heavens: he hath done whatsoever he pleased. Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat. They that make them shall be like unto them; yea, every one that trusteth in them. O Israel, trust thou in the Lord: he is their help and their shield. O house of Aaron, trust ye in the Lord: he is their help and their shield. Ye that fear the Lord, trust in the Lord: he is their help and their shield.

The Lord hath been mindful of us; he will bless *us*: he will bless the house of Israel: he will bless the house of Aaron. He will bless them that fear the Lord, both small and great. The Lord increase you more and more, you and your children. Blessed are ye of the Lord, which made heaven and earth. The heavens are the heavens of the Lord; but the earth hath he given to the children of men. The dead praise not the Lord, neither any that go down into silence; but we will bless the Lord, from this time forth for evermore. Praise ye the Lord.

Psalm cxvi.

I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call *upon him* as long as I live. The cords of death compassed me, and the pains of Sheol gat hold upon me; I found trouble and sorrow. Then called I upon

חַנוּן יְיָ וְצַדִּיק וְאֱלֹהֵינוּ מְרַחֵם : שֹׁמֵר פִּתְּאִים יְיָ דַלְתִּי וְלִי  
 יְהוֹשִׁיעַ : שׁוּבִי נַפְשִׁי לְמִנוּחַיְכִי כִּי יְיָ גָמַל עָלַיְכִי : כִּי  
 חִלַּצְתָּ נַפְשִׁי מִמָּוֶת אֶת עֵינִי מִן־דִּמְעָה אֶת־רַגְלִי מִדָּחִי :  
 אֶתְהַלֵּךְ לִפְנֵי יְיָ בְּאַרְצוֹת הַחַיִּים : הֶאֱמַנְתִּי כִּי אֲדַבֵּר אֲנִי  
 עָנִיתִי מְאֹד : אֲנִי אִמַּרְתִּי בְּחַפְזִי כָּל־הָאָדָם כֹּזֵב :

מִה־אֲשִׁיב לִי כָּל־תַּגְּמוֹלָהִי עָלַי : כּוֹס יִשְׁעוֹת אִשָּׁא  
 וּבָשָׂם יְיָ אֶקְרָא : נִדְרֵי לִי אֲשַׁלֵּם נִגְדָה־נָּא לְכָל־עַמּוֹ :  
 יָקָר בְּעֵינֵי יְיָ הַמּוֹתָה לַחֲסִידָיו : אָנָּה יְיָ כִּי־אֲנִי עֲבָדְךָ  
 אֲנִי עֲבָדְךָ בֶּן אֶמְתָּךְ פִּתְחַת לְמוֹסְרִי : לֵךְ אֲזַבַּח זִבְחַ תּוֹדָה  
 וּבָשָׂם יְיָ אֶקְרָא : נִדְרֵי לִי אֲשַׁלֵּם נִגְדָה־נָּא לְכָל־עַמּוֹ :  
 בְּחַצְרוֹת אֶבֶּית יְיָ בְּתוֹכְכִי יְרוּשָׁלַם • הִלְלוּיָהּ :

## Psalm cxvii.

הִלְלוּ אֶת־יְיָ כָּל־גּוֹיִם שִׁבְחוּהוּ כָּל־הָאֲמִים : כִּי גִבּוֹר  
 עָלֵינוּ חֲסִדּוֹ וְאַמֶּת־יְיָ לְעוֹלָם • הִלְלוּיָהּ :

## Psalm cxviii.

הוֹדוּ לִי כִּי־טוֹב	כִּי לְעוֹלָם חֲסִדּוֹ :
יֹאמְר־נָא יִשְׂרָאֵל	כִּי לְעוֹלָם חֲסִדּוֹ :
יֹאמְרוּ נָא בֵּית אֱהֲרֹן	כִּי לְעוֹלָם חֲסִדּוֹ :
יֹאמְרוּ נָא יִרְאִי יְיָ	כִּי לְעוֹלָם חֲסִדּוֹ :

מִן־הַמִּצַּר קָרָאתִי יְהוָה עֲנֵנִי בְּמִרְחַבָּיהָ : יְיָ לִי לֹא אִירָא  
 מִה־יַּעֲשֶׂה לִּי אָדָם : יְיָ לִי בַּעֲזָרִי וְאֲנִי אֶרְאֶה בִּשְׁנֵאֵי :



the name of the Lord ; O Lord, I beseech thee, deliver my soul. Gracious is the Lord, and righteous ; yea our God is merciful. The Lord preserveth the simple : I was brought low and he saved me. Return unto thy rest, O my soul ; For the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, *and* my feet from falling. I will walk before the Lord in the land of the living. I believe, for I will speak : I was greatly afflicted : I said in my haste, All men are a lie.

What shall I render unto the Lord for all his benefits toward me ? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord, yea, in the presence of all his people. Precious in the sight of the Lord is the death of his saints. O Lord, truly I am thy servant : I am thy servant, the son of thine handmaid ; thou hast loosed my bonds. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord, yea, in the presence of all his people ; in the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord.

Psalm cxvii.

O praise the Lord, all ye nations : laud him all ye peoples. For his mercy is great toward us ; and the truth of the Lord *endureth* for ever. Praise ye the Lord.

Psalm cxviii.<sup>1</sup>

O give thanks unto the Lord ; for he is good : for his mercy *endureth* for ever. Let Israel now say : That his mercy *endureth* for ever. Let the house of Aaron now say : That his mercy *endureth* for ever. Let them now that fear the Lord say : That his mercy *endureth* for ever.

Out of my distress I called upon the Lord : the Lord answered me *and set me* in a large place. The Lord is on my side ; I will not fear : what can man do unto me ? The Lord is on my side among them that help me : therefore

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<sup>1</sup> For Traditional Music see page 108.

טוב לַחֲסוֹת בְּי מִבְּטָח בְּאֶדָם : טוב לַחֲסוֹת בְּי מִבְּטָח  
בְּגִדִּיבִים : כָּל-גִּזְוִים סִבְבוּנִי בְּשֵׁם יי כִּי אֲמִילָם : סִבְבוּנִי גַם  
סִבְבוּנִי בְּשֵׁם יי כִּי אֲמִילָם : סִבְבוּנִי כְּדַבְרִים דִּעְכוּ בְּאִישׁ  
קוֹצִים בְּשֵׁם יי כִּי אֲמִילָם : דַּחַח דְּחִיתָנִי לִנְפֹל וַיַּעֲזֹרֵנִי :  
עֲזִי וְזִמְרַת יְהוָה וַיְהִי-לִי לִישׁוּעָה : קוֹל רָנָה וִישׁוּעָה בְּאַהֲלִי  
צִדִּיקִים יָמִין יי עֲשֵׂה חֵיל : יָמִין יי רוֹמְמָה יָמִין יי עֲשֵׂה  
חֵיל : לֹא-אֲמוֹת כִּי אַחֲיָה וְאַסְפָּר מַעֲשֵׂי-יְהוָה : יִפְר יִסְרְנִי  
יְהוָה וְלִמּוֹת לֹא נִתְּנִי : פִּתְחוּ-לִי שַׁעֲרֵי-צֶדֶק אֲבֹא-בָם אוֹדֶר  
יְהוָה : זֶה הַשַּׁעַר לִי צִדִּיקִים יָבֹאוּ בּוֹ : אוֹדֶךָ כִּי עֲנִיתָנִי  
וַתְּהִי-לִי לִישׁוּעָה : (repeat) אָבֶן מֵאִסוּ הַבּוֹנִים הִיתָה לְרֹאשׁ  
כְּנֶה : (repeat) מֵאֵת יי הִיתָה זֹאת הִיא נִפְלְאוֹת בְּעֵינֵינוּ : (repeat)  
זֶה הַיּוֹם עֲשֵׂה יי נְגִילָה וְנִשְׂמָחָה בּוֹ : (repeat)

אָנָּה יי הוֹשִׁיעָה נָא : אָנָּה יי הוֹשִׁיעָה נָא :

אָנָּה יי הַצְלִיחָה נָא : אָנָּה יי הַצְלִיחָה נָא :

בְּרוּךְ הֵבֵא בְּשֵׁם יי בִּרְכָנוּכֶם מִבֵּית יי : (repeat) אֵל | יי  
וַיָּאֵר לָנוּ אֶסְרוּ-חַג בַּעֲבֹתֵינוּ עַד קִרְנוֹת הַמִּזְבֵּחַ : (repeat)  
אֵלֵינוּ אֲתָה וְאוֹדֶךָ אֱלֹהֵינוּ אֲרוֹמְמֶךָ : (repeat) הוֹדוּ לִי כִּי-טוֹב  
כִּי לַעֲוֹלָם חֲסִדּוֹ : (repeat)

shall I see *my desire* upon them that hate me. It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes. All nations compassed me about: in the name of the Lord I will cut them off. They compassed me about; yea they compassed me about: in the name of the Lord I will cut them off. They compassed me about like bees; they are quenched as the fire of thorns: in the name of the Lord I will cut them off. Thou didst thrust sore at me that I might fall: but the Lord helped me. The Lord is my strength and song; and he is become my salvation. The voice of rejoicing and salvation is in the tents of the righteous: the right hand of the Lord doeth valiantly. The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly. I shall not die, but live, and declare the works of the Lord. The Lord hath chastened me sore: but he hath not given me over unto death. Open to me the gates of righteousness: I will enter into them, I will give thanks unto the Lord. This is the gate of the Lord; the righteous shall enter into it.

I will give thanks unto thee, for thou hast answered me, and art become my salvation. (*Repeat this verse.*) The stone which the builders rejected is become the head of the corner. (*Repeat.*) This is the Lord's doing; it is marvellous in our eyes. (*Repeat.*) This is the day which the Lord hath made; we will rejoice and be glad in it. (*Repeat.*)

Save now, we beseech thee, O Lord: save now, we beseech thee, O Lord: O Lord, we beseech thee, send now prosperity: O Lord, we beseech thee, send now prosperity.

Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord. (*Repeat.*) The Lord is God, and he hath given us light; bind the sacrifice with cords, even unto the horns of the altar. (*Repeat.*) Thou art my God, and I will give thanks unto thee: thou art my God, I will exalt thee. (*Repeat.*) O give thanks unto the Lord; for he is good: for his mercy *endureth* for ever. (*Repeat.*)

יִחְלְלוּךָ יי אֱלֹהֵינוּ (על) כָּל מַעֲשֶׂיךָ • וַחֲסִידֶיךָ צַדִּיקִים  
 עוֹשֵׂי רִצְוֶנְךָ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל בְּרַנָּה יוֹדוּ וַיְבָרְכוּ  
 וַיִּשְׂבְּחוּ וַיִּפְאֲרוּ וַיְרוֹמְמוּ וַיַּעֲרִיצוּ וַיְקַדִּישׁוּ וַיְמַלִּיכוּ אֶת שִׁמְךָ  
 מִלְּפָנָיו כִּי לְךָ טוֹב לְהוֹדוֹת וּלְשַׁמֵּךְ נָאָה לְזִמְרָא כִּי מַעֲוֹלָם  
 וְעַד עוֹלָם אֶתָּה אֵל :

## Psalm cxxxvi.

הוֹדוּ לַיי כִּי טוֹב	כִּי לְעוֹלָם חֲסִדוֹ :
הוֹדוּ לֵאלֹהֵי הָאֱלֹהִים	כִּי לְעוֹלָם חֲסִדוֹ :
הוֹדוּ לְאֲדֹנֵי הָאֲדָנִים	כִּי לְעוֹלָם חֲסִדוֹ :
לַעֲשֵׂה נִפְלְאוֹת גְּדֹלוֹת לְבָדוֹ	כִּי לְעוֹלָם חֲסִדוֹ :
לַעֲשֵׂה הַשְׁמִימִים בְּתַבּוּנָה	כִּי לְעוֹלָם חֲסִדוֹ :
לְרוֹקֵעַ הָאָרֶץ עַל הַמַּיִם	כִּי לְעוֹלָם חֲסִדוֹ :
לַעֲשֵׂה אוֹרִים גְּדֹלִים	כִּי לְעוֹלָם חֲסִדוֹ :
אֶת־הַשָּׁמֶשׁ לְמַמְשֶׁלֶת בַּיּוֹם	כִּי לְעוֹלָם חֲסִדוֹ :
אֶת־הַיָּרֵחַ וְכּוֹכָבִים לְמַמְשָׁלוֹת בַּלַּיְלָה	כִּי לְעוֹלָם חֲסִדוֹ :
לְמַכָּה מִצְרִים בְּבִכּוּרֵיהֶם	כִּי לְעוֹלָם חֲסִדוֹ :
וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם	כִּי לְעוֹלָם חֲסִדוֹ :
בְּיַד חֲזָקָה וּבְזֹרֹעַ גְּמוּלָה	כִּי לְעוֹלָם חֲסִדוֹ :
לְגֹזֵר יַם־סוּף לְגִזְרִים	כִּי לְעוֹלָם חֲסִדוֹ :
וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכוֹ	כִּי לְעוֹלָם חֲסִדוֹ :

Let men praise thee, O Lord, for all thy works. And let the righteous, who do thy will and all thy people the house of Israel, joyfully praise, bless, laud, glorify, exalt, reverence, declare holy and ascribe royalty to thy name, O our King. For to thee it is right to give thanks, and to thy name it is fitting to sing, for from everlasting unto everlasting thou art God.

Psalm cxxxvi.

O give thanks unto the Lord; for he is good: For his mercy endureth for ever.

O give thanks unto the God of gods: For his mercy endureth for ever.

O give thanks unto the Lord of lords: For his mercy endureth for ever.

To him who alone doeth great wonders: For his mercy endureth for ever.

To him that by understanding made the heavens: For his mercy endureth for ever.

To him that spread forth the earth above the waters: For his mercy endureth for ever.

To him that made great lights: For his mercy endureth for ever.

The sun to rule by day: For his mercy endureth for ever.

The moon and stars to rule by night: For his mercy endureth for ever.

To him that smote Egypt in their first-born: For his mercy endureth for ever.

And brought out Israel from among them: For his mercy endureth for ever.

With a strong hand, and with a stretched out arm: For his mercy endureth for ever.

To him which divided the Red Sea in sunder: For his mercy endureth for ever.

And made Israel to pass through the midst of it: For his mercy endureth for ever.



[illegible]

וְנָעַר פֶּרְעָה וַחֲלֹו בְיָמֵינוּ  
לְמוֹלִיד עָמּוֹ בַּמִּדְבָּר  
לְמַבָּה מְלָכִים גְּדֹלִים  
וַיַּהֲרֹג מְלָכִים אֲדִירִים  
לְסִיחֹון מֶלֶךְ הָאֱמֹרִי  
וַיִּלְעֹוג מֶלֶךְ הַבְּשָׁן  
וַנִּתֵּן אֶרֶצָם לְנִהְלָה  
נִחְלָה לְיִשְׂרָאֵל עֲבָדוּ  
שִׁבְשִׁבָּנוּ זָכַר לָנוּ  
וַיַּפְרִקֵנוּ מִצָּרֵינוּ  
נָתַן לָהֶם לְכָל בֶּשֶׂר  
הִדְּרוּ לֹאֵל הַשָּׁמַיִם

נִשְׁמַת כָּל־חַי תִּבְרָךְ אֶת־שִׁמְךָ יי אֱלֹהֵינוּ . וְרוּחַ כָּל־  
בָּשָׂר תִּפְאֹר וּתְרוּמָם וְזִכְרְךָ מִלִּבֵּנוּ תָמִיד . מִן־הָעוֹלָם  
וְעַד־הָעוֹלָם אֶתָּה אֵל . וּמִבְּלָעָדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל  
וּמוֹשִׁיעַ פּוֹדֶה וּמַצִּיל וּמַפְרֵנֵם וּמַרְחֵם בְּכָל־עֵת צָרָה  
וְצוֹקָה אֵין לָנוּ מֶלֶךְ אֵלֵּא אֶתָּה : אֱלֹהֵי הָרִאשׁוֹנִים  
וְהָאַחֲרוֹנִים . אֱלֹהֵי כָל־בְּרִיּוֹת אֲדוֹן כָּל־תּוֹלְדוֹת הַמְּהֻלָּל  
בְּרַב הַתְּשַׁבְּחוֹת הַמְּנַהֵג עוֹלָמוֹ בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים :  
וְיִי לֹא־יָנוּם וְלֹא־יִישָׁן . הַמַּעֲזֹרֵר יְשָׁנִים וְהַמְּקִיץ נֹרְדָּמִים .  
וְהַמְּשִׁיחַ אֱלֹמִים . וְהַמְּתִיר אֲסוּרִים וְהַפּוֹמֵךְ נּוֹפְלִים וְהַזּוֹקֵף  
כְּפוּפִים : לֵךְ לְבַדְּךָ אֲנַחְנוּ מוֹדִים : אֵלֵינוּ מְלֵא שִׁירָה  
בָּיִם וּלְשׁוֹנֵנוּ רִנָּה כַּהֲמוֹן גִּלְיוֹ וּשְׁפָתוֹתֵינוּ שֹׁבַח כַּמְּרַחֲבֵי

But overthrew Pharaoh and his host in the Red Sea :  
For his mercy endureth for ever.

To him which led his people through the wilderness :  
For his mercy endureth for ever.

To him which smote great kings : For his mercy endureth  
for ever.

And slew famous kings : For his mercy endureth for ever.

Sihon king of the Amorites : For his mercy endureth for  
ever.

And Og king of Bashan : For his mercy endureth for ever.

And gave their land for an heritage : For his mercy  
endureth for ever.

Even an heritage unto Israel his servant : For his mercy  
endureth for ever.

He giveth food to all flesh : For his mercy endureth for  
ever.

O give thanks unto the God of heaven : For his mercy  
endureth for ever.

The breath of every living being shall bless thy name, O  
Lord our God, and the spirit of all flesh shall continually  
glorify and exalt thy memorial, O our King ; from ever-  
lasting to everlasting thou art God ; and beside thee we  
have no King who redeemeth and saveth, setteth free and  
delivereth, who supporteth and hath mercy in all times of  
trouble and distress ; yea, we have no King but thee.

He is God of the first and of the last, the God of all  
creatures, the Lord of all generations, who is extolled with  
many praises, and guideth his world with lovingkindness  
and his creatures with tender mercies. The Lord slumbereth  
not, nor sleepeth ; he arouseth the sleepers and awakeneth  
the slumberers ; he maketh the dumb to speak, looseth the  
bound, supporteth the falling, and raiseth up the bowed.

To thee alone we give thanks. Though our mouths  
were full of song as the sea, and our tongues of exultation  
as the multitude of its waves, and our lips of praise as the

רְקִיעַ • וְעִינֵינוּ מְאִירוֹת בְּשֶׁמֶשׁ וְכִירָח • וְיָדֵינוּ פְּרוֹשׁוֹת  
 בְּנִשְׁרֵי שָׁמַיִם • וְרַגְלֵינוּ קָלוֹת בְּאַיִלוֹת • אֵין אֲנַחְנוּ מְסִיקִים  
 לַהֲדוֹת לָךְ • יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְלִבְרָךְ אֶת־שִׁמְךָ •  
 עַל־אֶחָת מֵאֵלֶּךָ אֵלֶּךָ אֵלֶּפֶי אֵלֶּפִים וְרַבִּי רַבּוֹת פְּעָמִים  
 הַטּוֹבוֹת שְׁעִשִׁית עִם־אֲבוֹתֵינוּ וְעַמָּנוּ: מִמַּצָּרִים גָּאֲלָתָנוּ • יְיָ  
 אֱלֹהֵינוּ וּמִבֵּית עֲבָדִים פָּדִיתָנוּ • בִּרְעֵב זִנְתָנוּ וּבְשָׁבַע  
 בִּלְפָּנֶיךָ • מִחֶרֶב הִצַּלְתָנוּ וּמִדְּבַר מַלְּטָתָנוּ וּמִחַלְלִים רָעִים  
 וְנֶאֱמָנִים דִּלִּיתָנוּ: עַד־הֵנָּה עֲזָרוּנוּ רַחֲמֶיךָ • וְלֹא־עֲזָבוּנוּ  
 חֲסָדֶיךָ • וְאֶל־הַטִּי־שָׁנֹנוּ • יְיָ אֱלֹהֵינוּ לִנְצָח: עַל־כֵּן אֲבָרִים  
 שֶׁפִּלְגָת בָּנוּ וְרוּחַ וְנִשְׁמָה שֶׁנִּפְחָת בְּאַפֵּינוּ וְלִשׁוֹן אֲשֶׁר  
 שָׁמַת בְּפִינוּ • הֵן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבַּחוּ וַיִּפְאֲרוּ וַיְרוֹמְמוּ  
 וַיַּעֲרִיצוּ וַיִּקְדִּישׁוּ וַיְמַלִּיכוּ אֶת־שִׁמְךָ מִלִּפְּנֵינוּ: כִּי כָל־פֶּה לָךְ  
 יוֹדֶה • וְכָל־לִשׁוֹן לָךְ תִּשָּׁבַע • וְכָל־בֶּרֶךְ לָךְ תִּכְרַע • וְכָל־  
 קוֹמָה לִפְנֶיךָ תִּשְׁתַּחֲוֶה: וְכָל־לִבָּבוֹת יִירָאוּךָ • וְכָל־קֶרֶב  
 וְכָלִיּוֹת יִזְכְּרוּ לְשִׁמְךָ • בִּדְבַר שְׂכָתוֹב • כָּל עֲצָמוֹתֵי תֵּאֲמַרְנָה  
 • יְיָ מִי כָמוֹךָ: מִצִּיל עָנִי מִחֶזֶק מִמֶּנּוּ וְעָנִי וְאֶבְיוֹן מִגָּזְלוֹ:  
 מִי יְדָמָה־לָּךְ וּמִי יִשְׁוֶה־לָּךְ וּמִי יַעֲרֹךְ־לָּךְ • הָאֵל הַגָּדוֹל  
 הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן קִנָּה שָׁמַיִם וָאָרֶץ: נְהַלֵּלְךָ  
 וְנִשְׁבַּחְךָ וְנִפְאֲרְךָ וְנִבְרָךְ אֶת־שֵׁם קֹדֶשְׁךָ • כָּאֲמֹר לְדוֹד  
 בָּרְכִי נַפְשִׁי אֶת־יְיָ וְכָל־קֶרְבִּי אֶת־שֵׁם קֹדֶשׁוֹ: הָאֵל  
 בְּתַעֲצוּמוֹת עֶזְךָ • הַגָּדוֹל בְּכִבּוֹד שִׁמְךָ • הַגִּבּוֹר לִנְצָח  
 וְהַנּוֹרָא בְּנוֹרְאוּתֶיךָ • הַמְּלֹךְ הַיּוֹשֵׁב עַל כִּסֵּא רֵם וְנִשְׂא:

wide-extended firmament; though our eyes shone with light like the sun and the moon, and our hands were spread forth like the eagles of heaven, and our feet were swift as hinds, we should still be unable to thank thee and to bless thy name, O Lord our God and God of our fathers, for one thousandth or one ten thousandth part of the bounties which thou hast bestowed upon our fathers and upon us. Thou didst redeem us from Egypt, O Lord our God, and didst release us from the house of bondage; during famine thou didst feed us, and didst sustain us in plenty; from the sword thou didst rescue us, from pestilence thou didst save us, and from sore and lasting diseases thou didst deliver us. Hitherto thy tender mercies have helped us, and thy lovingkindnesses have not left us: forsake us not, O Lord our God, for ever. Therefore the limbs which thou hast spread forth upon us, and the spirit and breath which thou hast breathed into our nostrils, and the tongue which thou hast set in our mouths, lo, they shall thank, bless, praise, glorify, extol, reverence, hallow, and assign kingship to thy name, O our King. For every mouth shall give thanks unto thee, and every tongue shall swear unto thee; every knee shall bow to thee, and whatsoever is lofty shall prostrate itself before thee; all hearts shall fear thee, and all the inward parts and reins shall sing unto thy name, according to the word that is written, All my bones shall say, Lord, who is like unto thee? Thou deliverest the poor from him that is too strong for him, the poor and the needy from him that robbeth him. Who is like unto thee, who is equal to thee, who can be compared unto thee, O God, great, mighty, and awful, most high God, Possessor of heaven and earth? We will praise, laud and glorify thee, and we will bless thy holy name, as it is said (A Psalm of David), Bless the Lord, O my soul; and all that is within me, bless his holy name. Thou art God in thy power and might, great in thy glorious name, mighty for ever and awful by thy awful acts, the King who sitteth upon a high and lofty throne.

שׁוֹכֵן עַד • מָרוֹם וְקֹדֶשׁ שְׁמוֹ • וְכַתּוּב רַנְנוּ צַדִּיקִים  
בְּיַי לְיִשְׂרָאֵל נְאוּה תִּהְיֶה :

בְּפִי יִשְׂרָאֵל תִּתְהַלֵּל • וּבִדְבָרֵי צַדִּיקִים תִּתְבָּרַךְ • וּבִלְשׁוֹן  
חֲסִידִים תִּתְרוֹמֵם • וּבִמְקָרֵב קְדוֹשִׁים תִּתְקַדֵּשׁ :

וּבִמְקַהֲלוֹת רַבּוֹת עֲמֹד בֵּית יִשְׂרָאֵל בְּרִנָּה יִתְפָּאֵר  
שְׁמֶךָ מִלִּפְנֵי בְּכָל־דּוֹר וְדוֹר • שֶׁכֶּן חוֹבֵת כָּל־הַיְצוּרִים  
לִפְנֵיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְהוֹדוֹת לְהַלֵּל לְשַׁבַּח  
לְפָאֵר לְרוֹמֵם לְהַדִּיר לְבָרֵךְ לַעֲלֹה וּלְקַלֵּם עַל כָּל־דְּבָרֵי  
שִׁירוֹת וְתַשְׁבְּחוֹת דָּוִד בֶּן־יִשִׁי עֲבָדְךָ מְשִׁיחְךָ :

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מִלִּפְנֵי • הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ  
בְּשָׁמַיִם וּבָאָרֶץ • כִּי לָךְ נָאָה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
נְשִׁיר וְנִשְׁבַּחַה הַלֵּל וְזַמְרָה עֹז וּמִמְשָׁלָה נִצַּח גְּדֻלָּה וּגְבוּרָה  
תִּהְיֶה וְתִתְפָּאֶרֶת קִדְשָׁה וּמַלְכוּת בְּרָכוֹת וְהוֹדָאוֹת מַעֲתָה  
וְעַד־עוֹלָם : בָּרוּךְ אַתָּה יי • אֵל מֶלֶךְ • גָּדוֹל בְּתַשְׁבְּחוֹת •  
אֵל הַהוֹדָאוֹת • אֲדוֹן הַנִּפְלְאוֹת • הַבוֹחֵר בְּשִׁירֵי זַמְרָה •  
מֶלֶךְ אֵל חַי הָעוֹלָמִים :

*On the first night the following is said:—*

וּבִבְנֵי וַיְהִי בַחֲצִי הַלַּיְלָה :

אֲזַ רֹב נִסִּים הִפְלִאתָ בַּלַּיְלָה :

בְּרֹאשׁ אֲשֶׁמֹרֶת זֶה הַלַּיְלָה :

גַּר צָדֵק נִצַּחְתּוֹ בְּנִחְלָק לוֹ לַיְלָה :

alphabet, each three lines being accompanied by the refrain "And it came to pass at midnight."

<sup>2</sup> A general introduction to the theme of the composition.



He who inhabiteth eternity, exalted and holy is his name; and it is written, Exult in the Lord, O ye righteous; praise is seemly for the upright.

By the mouth of the upright thou shalt be praised, by the words of the righteous thou shalt be blessed, by the tongues of the loving ones thou shalt be extolled, and in the midst of the holy thou shalt be hallowed.

In the assemblies also of the tens of thousands of thy people, the house of Israel, thy name, O our King, shall be glorified with joyous cries in every generation; for such is the duty of all creatures in thy presence, O Lord our God, and God of our fathers, to thank, praise, laud, glorify, extol, honour, bless, exalt and adore thee, even beyond all the words of song and praise of David the son of Jesse, thy servant and anointed.

Praised be thy name for ever, O our King, the great and holy God and King, in heaven and on earth; for unto thee, O Lord our God, and God of our fathers, song and praise are becoming, hymn and psalm, strength and dominion, victory, greatness and might, renown and glory, holiness and sovereignty, blessings and thanksgivings from henceforth even for ever. Blessed art thou, O Lord, God and King, great in praises, God of thanksgivings, Lord of wonders, who makest choice of song and psalm, O King and God, who art the life of all worlds.

*On the First Night the following is said:—*

“And it came to pass at midnight.”<sup>1</sup>

Oft hast thou wondrously performed many miracles: at night.<sup>2</sup>

At the beginning of the first watch of this very night.

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<sup>1</sup> This composition does not originally belong to the Seder service, but is taken from the piyyutim read on Sabbath Haggadol. The author is probably Rabbi Janai. It is an acrostic on the letters of the Hebrew

וַיְהִי בַחֲצֵי הַלַּיְלָה :

הַלַּיְלָה : דִּנְתָּ מֶלֶךְ גָּרַר בַּחֲלוּם  
לַיְלָה : הַפְּחַדְתָּ אֶרְמִי בְּאֶמֶשׁ  
לַיְלָה : וַיֵּשֶׁר יִשְׂרָאֵל לֹאֵל וַיּוּכַל לוֹ

וַיְהִי בַחֲצֵי הַלַּיְלָה :

הַלַּיְלָה : זָרַע בְּכוֹרֵי פִתְרוּם מַחֲצֶת בַּחֲצֵי  
בַלַּיְלָה : חֵילָם לֹא מָצְאוּ בְּקוֹמָם  
לַיְלָה : טִיסַת נָגִיד חֲרוֹשֶׁת סִלִּית בְּכוֹכְבֵי

וַיְהִי בַחֲצֵי הַלַּיְלָה :

בַלַּיְלָה : יַעֲזֹן מִחֶרֶף לְנוֹפֶף אוֹוֵי הוֹבִשְׁתָּ פְגָרָיו  
לַיְלָה : כָּרַע בַּל וּמָצְבוֹ בְּאִישׁוֹן  
לַיְלָה : לְאִישׁ חֲמוּדוֹת נִגְלָה רוֹ חֲזוֹת

וַיְהִי בַחֲצֵי הַלַּיְלָה :

בַלַּיְלָה : מִשְׁתַּבֵּר בְּכָלִי קָדַשׁ נִהְרַג בּוֹ  
לַיְלָה : נוֹשַׁע מִבּוֹר אֲרִיּוֹת פּוֹתֵר בְּעִיטוֹתָי  
בַלַּיְלָה : שִׁנְאָה נָטַר אֲנִי וְכָתַב סִפְרִים

וַיְהִי בַחֲצֵי הַלַּיְלָה :

לַיְלָה : עוֹרֶדְתָּ נִצְחָד עָלָיו בְּנֶדֶד שְׁנַת  
מַלַּיְלָה : פּוֹדָה תִּדְרֹךְ לְשׁוֹמֵר מָה  
לַיְלָה : צָרַח בְּשׁוֹמֵר וְשָׁח אֶתָּא בָקָר וְגַם

וַיְהִי בַחֲצֵי הַלַּיְלָה :

<sup>7</sup> Here the poem leaves the past, and in the remaining verses, expresses hope for Israel's future.

Thou didst give victory to Abraham when he divided his band of rescuers in the night.<sup>1</sup>

Thou didst rebuke the king of Gerar in a dream at night.

Thou didst cause Laban to tremble at night.<sup>2</sup>

Israel wrestled with the angel and prevailed in the night.

The first-born of Egypt thou didst smite in the middle of the night.

The Egyptians found not their strong ones when they arose that night.<sup>3</sup>

The army of Sisera thou didst overthrow, even the stars of night helping.<sup>4</sup>

When scornful Sennacherib attacked thy city, thou didst slay his whole host in the night.

Bel and his image were humbled in the darkness of the night.<sup>5</sup>

To Daniel was revealed a vision in the night.

Belshazzar, drinking from the holy vessels, was smitten on that night.<sup>6</sup>

Daniel, rescued from the lions' den, interpreted the dread visions of night.

Haman, in his enmity, wrote his instructions against the Jews at night. But thou didst conquer him by the King's sleep departing at night.

Now do thou tread the winepress for the prosperity of them that ask, "What of the night?"<sup>7</sup>

Watchman of Israel! Cry thou and say, that morning will come for us, though now it be night.

<sup>1</sup> When he set forth to the rescue of Lot.

<sup>2</sup> On the eve of his meeting with Jacob.

<sup>3</sup> "Their strong ones," meaning their first born.

<sup>4</sup> Referring to the passage in Deborah's song: "The stars in their courses fought against Sisera."

<sup>5</sup> The image of Nebuchadnezzar.

<sup>6</sup> The holy vessels, here referred to, being the plate taken by Nebuchadnezzar from the temple at Jerusalem.

קָרַב יוֹם אֲשֶׁר הוּא לֹא יוֹם וְלֹא  
 לֵילָה :  
 רֵם הוֹדַע בִּי לָךְ יוֹם אַף לָךְ  
 הַלֵּילָה :  
 שׁוֹמְרִים הַפֶּקֶד לַעֲרֹךְ בְּלַיְהִים  
 וְכָל-הַלֵּילָה :  
 תִּנְאִיר בָּאוּר יוֹם הַשֶּׁשֶׁת  
 לֵילָה :  
 וַיְהִי בַּחֲצֵי הַלֵּילָה :

*On the second night say:—*

וּבִבְנֵי וְאַמְרָתֶם זָבַח פֶּסַח :  
 אֹמְרִין גְּבוּרֹתֶיךָ הַפְּלֵאת  
 בְּפֶסַח :  
 בְּרֹאשׁ כָּל מוֹעֲדוֹת נִשְׁאֵת  
 פֶּסַח :  
 גְּלִית לְאַזְרְחֵי חֲצוֹת לַיִל  
 פֶּסַח :  
 וְאַמְרָתֶם זָבַח פֶּסַח :  
 דִּלְתִּיו דִּפְקַת כָּחַם הַיּוֹם  
 בְּפֶסַח :  
 הַסְּעִיד נוֹצְצִים עֲגוֹת מִצּוֹת  
 בְּפֶסַח :

the very rarest words and expressions, and even a fairly good Hebrew scholar will find himself baffled sometimes by Kalir's use of some expression which may only occur once throughout the Bible. All his poems are, moreover, filled with the most accidental and inferential of reference to Midrashic traditions which, familiar to Kalir, have frequently to be searched for most laboriously by those of his readers who desire to understand the full meaning of what he has written. The scheme of the present composition, for which Kalir takes as his text the refrain, "And ye shall say It is the sacrifice of the Passover," is the enumeration of various incidents in the history of Israel all of which, the Midrash suggests in some place or other, occurred on the Passover or were connected with it. This explanation will suffice for the lines which are not specially commented upon in the notes which follow.

<sup>2</sup> The first two lines are introductory.

<sup>3</sup> This refers to a tradition in the Midrash, that the covenant which God made with Abraham (Genesis xv. 9 to 21) took place on the date which afterwards became that of the Exodus.

<sup>4</sup> This refers to the visit of the angels to Abraham. (See Genesis xviii.)

Hasten the day of redemption, of which it is said, "It shall be then neither day nor night."

O Most High ! make known that to thee belongeth day and night.

Appoint watchmen for Zion day and night.

Shed the brightness of day where Israel sits in darkness as of night.

*On the Second Night the following is said :—*

"Ye shall say, It is the sacrifice of the Passover."<sup>1</sup>

Thou didst manifest thy wondrous power on the Passover.<sup>2</sup>

First, of all festivals, didst thou prescribe the Passover.

Thou didst reveal to Abraham the occurrences of the night of the Passover.<sup>3</sup>

Thou didst stand at his door at the heat of day on the Passover.<sup>4</sup>

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<sup>1</sup> This composition, like that which precedes it, was not originally written for this service, but for the morning service of the second day of Passover, of which it has also remained a part. In style it is much more obscure and difficult than the preceding acrostic, and scholars have had no hesitation in assigning its authorship to Rabbi Elazar Kalir, the famous writer of piyutim, who, among the many contributors to the literature of the Prayer Book, enjoys the twofold distinction of being, at once, the most prolific and most difficult. Much difference of opinion has existed both as to the date when Kalir flourished and the country in which he lived. Zunz conjectures that he lived in the early part of the ninth century, while other authorities place him as late as the twelfth. An equal difference of opinion exists as to the place where he lived, which the poet refers to as Kirjath Sepher and which some have tried to identify with Cagliari in Sardinia. The composition under notice is a very excellent specimen of Kalir's peculiar style. He seems to have aimed at making his compositions difficult and that he thoroughly succeeded is well known to everyone who has studied them. His knowledge of Hebrew was very great, and his familiarity with Midrash is perhaps unparalleled. He seems to have made use of



- וְאֶל־הַבֶּקָר רֵיז זָכֹר לְשׁוֹר עֶרְךָ  
 וְאִמְרָתָם זָבַח פֶּסַח :
- זִנְעֻמוּ סְרוּמִים וְלִהְטוּ בְּאֵשׁ  
 חֲלִיץ לֹט מֶהֱם וּמִצֹּת אָפָה בְּקִין  
 בִּפְסַח :
- טֹאטֹאטֹת אֲדָמַת מוֹף וְנוֹף בְּעֶבְרֶךָ  
 וְאִמְרָתָם זָבַח פֶּסַח :
- יֵה רֹאשׁ כָּל־אוֹן מַחְצֶת בְּלִיל שְׁמוֹר  
 כִּבִּיר עַל־בֶּן־בְּכוֹר פֶּסַחֲתָ בָדָם  
 לְבִלְתִּי תֵת מִשְׁחִית לְבֹא בַּפֶּתַח  
 וְאִמְרָתָם זָבַח פֶּסַח :
- מִסְגֶּרֶת סִגְרָה בְּעִתּוֹתֶי  
 נִשְׁמְדָה מִדִּין בְּצִלִּיל שְׁעוֹרֵי עוֹמֶר  
 שׁוֹרְפוֹ מִשְׁמַנִּי פוֹל וְלוֹר בִּיקָר יְקוֹד  
 וְאִמְרָתָם זָבַח פֶּסַח :
- עוֹד הַיּוֹם בְּנוֹב לַעֲמֹד עַד גְּעָה עוֹנֶת  
 פֶּסֶם יָד כְּתָבָה לְקַעֲקַע צוֹל  
 צָפָה הַצִּפִּית עֶרוֹךְ הַשְּׁלָחַן  
 וְאִמְרָתָם זָבַח פֶּסַח :

cake of barley bread, constituted the foundation upon which Kalir made the suggestion that the victory of Gideon took place on the anniversary of the Passover, seeing that on the second day of Passover an omer of the early barley was brought into the sanctuary.

<sup>5</sup> This and the ten following lines refer to Isaiah's prophecies against Assyria and Babylon. Isaiah's glowing orations foretold the overthrow of Israel's enemies on a great day of redemption. As Passover is the great festival of redemption, Kalir had no hesitation in assuming that the redemption foretold by the prophet would coincide with the Passover.

He provided for the angels unleavened cakes on the Passover.<sup>1</sup>

And to the herd did he haste to slay a calf, forecast of the sacrifice of Passover.

Sodom provoked God and was destroyed by fire on the Passover.<sup>2</sup>

Lot was delivered thence having baked unleavened bread on the Passover.

Thou didst sweep the land of Egypt, when thou didst pass through it on the Passover.

Thou didst smite every first-born on the night of Passover.

Thou didst pass over thine own first-born, whose doors were sprinkled with the blood of the Passover.

So as not to suffer destruction to enter their doors on the Passover.

Jericho was captured at the time of Passover.<sup>3</sup>

Midian was destroyed by the cake of barley bread made from the Omer of the Passover.<sup>4</sup>

Assyria's destruction took place on the Passover.<sup>5</sup>

When Sennacherib said: "One day shall we halt at Nob" before the advent of the feast of Passover.

The handwriting on the wall foretold the destruction of Babylon on the Passover.

<sup>1</sup> See Genesis xviii., verse 6. The provision by Abraham of unleavened cakes, which were really provided in order to serve the exigencies of a hastily-prepared meal for his guests, was, naturally, more than sufficient to give colour to the Midrashic tradition that the time of the angels' visit coincided with the subsequent date of the Exodus.

<sup>2</sup> Granted the foregoing, the destruction of Sodom, which took place at the same time, must also have coincided with the date of the Exodus.

<sup>3</sup> The capture of Jericho followed immediately after the first celebration of the Passover by the Israelites in the land of Canaan.

<sup>4</sup> See Judges vi., verse 13. That the Midianite soldier dreamt of a

קָהַל בְּנֵי הָרֶפֶה לְשֵׁלֶשׁ צוּם  
 בְּפֶסֶח :  
 רֹאשׁ מִבֵּית רִשָּׁע מִחֲצֵת בְּעֵץ חֲמִשִּׁים  
 בְּפֶסֶח :  
 שְׁתֵּי אֱלֹהִים רִנָּע תָּבִיא לְעוֹצִית  
 בְּפֶסֶח :  
 תַּעֲזוּ יָדְךָ תָּרוּם יְמִינְךָ כְּלִיל הַתְּקִדֵּשׁ חָג  
 פֶּסֶח :  
 וְאָמְרָתֶם זָבַח פֶּסֶח :

כִּי לֹא נֶאֱדָה • כִּי לֹא יֵאָדָה : אֲדִיר בְּמְלוּכָה • בַּחוּר  
 בְּהִלָּכָה • גְּדוּדָיו יֵאָמְרוּ לוֹ • לֵךְ וּלֵךְ • לֵךְ כִּי לֵךְ • לֵךְ אַף  
 לֵךְ • לֵךְ יִי הַמְּלִכָה : כִּי לֹא נֶאֱדָה • כִּי לֹא יֵאָדָה : דְּגוּל  
 בְּמְלוּכָה • הַדּוּר בְּהִלָּכָה • וְתִקְּיוּ יֵאָמְרוּ לוֹ • לֵךְ וּלֵךְ •  
 לֵךְ כִּי לֵךְ • לֵךְ אַף לֵךְ • לֵךְ יִי הַמְּלִכָה : כִּי לֹא נֶאֱדָה •  
 כִּי לֹא יֵאָדָה : זָבָא בְּמְלוּכָה • חֲסִין בְּהִלָּכָה • טַפְסְרִיו יֵאָמְרוּ  
 לוֹ • לֵךְ וּלֵךְ • לֵךְ כִּי לֵךְ • לֵךְ אַף לֵךְ • לֵךְ יִי הַמְּלִכָה :

transcribe in manuscript, or, later on, to set down fully in the printed editions of the Hagadah. The expedient, common and intelligible enough, was therefore adopted to write just the leading phrases, such as :

“To thee . . . . . and to thee . . . . . To thee belongs . . . . . and to thee belongs . . . . .” Some copyist or printer (perhaps still further to economise space) set the words down without the necessary spaces to indicate what was left out, and eventually the original and explanatory remarks elided altogether, and the composition was left for generations in the chaotic condition well known to many who have endeavoured to understand it in that incoherent form. In the present note the original marks are restored and, with this explanation of their origin and fate, it is hoped that the meaning of the hymn will now be comparatively clear.

"Set the watch; prepare the table," said the prophet concerning Babylon's destruction on the Passover.

Esther assembled the congregation to hold three days fast on the Passover.

Haman, head of his wicked house, thou didst cause to be hanged on the gallows fifty cubits high on the Passover.

A double punishment wilt thou bring upon Israel's enemies on the Passover.

Strengthen thy hand, exalt thy right hand, as on the night, when thou didst consecrate the festival of Passover.

To Him praise has ever been, and ever will be due.<sup>1</sup> He is mighty in His dominion, He is truly the Supreme; troops of his angels are continually uttering to Him, "To thee, to thee indeed, surely to thee, to thee alone belongs sovereignty." To Him praise has ever been, and ever will be due. He is distinguished in His dominion, truly honoured is He, His ministering angels continually utter before Him, "To thee, to thee indeed, surely to thee, to thee alone belongs sovereignty." To Him praise has ever been, and ever will be due. He is unsullied in his dominion, He is truly magnificent; His high angels continually utter before him, "To thee, to thee indeed, surely to thee, to thee alone belongs sovereignty." To Him praise has ever been,

<sup>1</sup> This composition is, in some respects, the most remarkable feature of the literature of the Hagadah. The refrain 'לך ולך' 'לך כי לך' 'לך' has, in some English editions of the Hagadah, been left untranslated in hopeless incomprehension of its meaning, while in others it has been translated literally: "Thine and thine;" "thine, yea thine;" "thine, surely thine," in still more hopeless confusion. The explanation, however, such as supplied by Landshut, is exceedingly simple. There are many passages, both in the Bible and Rabbinical writings, which favour the suggestion that originally the refrain was very much longer, and should have read:

כי לו נאָה [לומר שיִרָה ביום] ולו נאָה [לומר שיִרָה בלילה].

לך [יום] ולך [לילה]. etc.

This long refrain made the whole poem somewhat bulky, either to

בִּי לֹא נָאָה • בִּי לֹא יָאָה : יַחֲדָה בְּמַלּוּכָה • בְּבִיר בְּהַלְכָּה •  
 לְמוֹדֵי יֹאמְרוּ לוֹ • לֵךְ וּלֵךְ • לֵךְ בִּי לֵךְ • לֵךְ אַף לֵךְ • לֵךְ  
 יְיָ הַמְּמַלְכָּה : בִּי לֹא נָאָה • בִּי לֹא יָאָה • מוֹשֵׁל בְּמַלּוּכָה •  
 נוֹרָא בְּהַלְכָּה • סְבִיבֵי יֹאמְרוּ לוֹ • לֵךְ וּלֵךְ • לֵךְ בִּי לֵךְ •  
 לֵךְ אַף לֵךְ • לֵךְ יְיָ הַמְּמַלְכָּה : בִּי לֹא נָאָה • בִּי לֹא יָאָה •  
 עֲנִיּוֹ בְּמַלּוּכָה • פּוֹדֶה בְּהַלְכָּה • צְדִיקוֹ יֹאמְרוּ לוֹ • לֵךְ וּלֵךְ •  
 לֵךְ בִּי לֵךְ • לֵךְ אַף לֵךְ • לֵךְ יְיָ הַמְּמַלְכָּה : בִּי לֹא נָאָה •  
 בִּי לֹא יָאָה : קְדוֹשׁ בְּמַלּוּכָה • רַחוּם בְּהַלְכָּה • שְׁנֵאֲנֵינוּ יֹאמְרוּ  
 לוֹ • לֵךְ וּלֵךְ • לֵךְ בִּי לֵךְ • לֵךְ אַף לֵךְ • לֵךְ יְיָ הַמְּמַלְכָּה :  
 בִּי לֹא נָאָה • בִּי לֹא יָאָה : תַּקִּיף בְּמַלּוּכָה • תּוֹמֵךְ בְּהַלְכָּה •  
 תַּמְיִמֵּינוּ יֹאמְרוּ לוֹ • לֵךְ וּלֵךְ • לֵךְ בִּי לֵךְ • לֵךְ אַף לֵךְ •  
 לֵךְ יְיָ הַמְּמַלְכָּה : בִּי לֹא נָאָה • בִּי לֹא יָאָה :

לְשִׁנָּה הַבָּאָה בִּירוּשָׁלַיִם :

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם • בּוֹרֵא פְּרֵי הַגֶּפֶן :

*Drink the fourth cup of wine and say:—*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם • עַל הַגֶּפֶן וְעַל פְּרֵי

produce of the vine is here referred to in terms of gratitude so striking, that it is necessary to explain that the terms of this blessing are by no means out of keeping with Jewish temperance, to which the whole history of our race is so remarkable a tribute, and of which the Seder



and ever will be due. He is One in His dominion, He is truly omnipotent; His attendant angels continually utter before Him, "To thee, to thee indeed, surely to thee, to thee alone belongs sovereignty." For to Him praise has ever been, and ever will be due. He is a ruler in His dominion, He is truly revered; His accompanying angels continually utter before Him, "To thee, to thee indeed, surely to thee, to thee alone belongs sovereignty." For to Him praise has ever been, and ever will be due. He is gentle in His dominion, He is truly our Redeemer; His righteous angels are continually uttering before Him, "To thee, to thee indeed, surely to thee, to thee alone belongs sovereignty." For to Him praise has ever been, and ever will be due. He is holy in His dominion, He is truly merciful; His radiant angels continually utter before Him, "To thee, to thee indeed, surely to thee, to thee alone belongs sovereignty." For to Him praise has ever been, and ever will be due. He is excellent in His dominion, truly is He our supporter; His perfect angels continually utter before Him, "To thee, to thee indeed, surely to thee, to thee alone belongs sovereignty." For to Him praise has ever been, and ever will be due.

During the coming year we hope to be in Jerusalem.<sup>1</sup>

*On drinking the fourth cup of wine say:—*

Blessed art thou, O Lord our God, King of the Universe,  
Creator of the fruit of the vine.

*On Sabbath the words in brackets are added:—<sup>2</sup>*

"Blessed art thou, O Lord our God, King of the Uni-

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<sup>1</sup> This fervent wish, "Next year in Jerusalem!" is the climax of the loyal feeling, which has been gradually engendered right throughout the service.

<sup>2</sup> This is the ordinary blessing said after the drinking of wine. The

הַגָּפֶן וְעַל תְּנוּבַת הַשָּׂדֶה וְעַל אֶרֶץ הַמִּדְּה טוֹבָה וּרְחֹבָה  
 שְׂרָצִית וְהִנְחִלָה לְאַבּוֹתֵינוּ לֶאֱכֹל מִפְּרִיָּה וּלְשַׁבֹּעַ מִטּוֹבָה •  
 רַחֵם יי אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמָּךְ וְעַל יְרוּשָׁלַיִם עִירְךָ • וְעַל  
 צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ • וְעַל מִזְבִּיחְךָ • וְעַל הַיְכָלְךָ • וּבְנֵה  
 יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ • בְּמַהֲרָה בְּיָמֵינוּ • וְהַעֲלֵנוּ לְתוֹכָהּ •  
 וְשִׁמְחֵנוּ בְּבִנְיָנָהּ • וְנֹאכַל מִפְּרִיָּהּ • וְנִשְׁבַּע מִטּוֹבָהּ • וּנְבָרְכְךָ  
 עֲלֶיהָ בְּקֹדֶשׁהּ וּבְמַהֲרָהּ • (on Sabbath add) וְרָצָה וְהִחְלִיצֵנוּ  
 בְּיוֹם הַשַּׁבָּת הַזֶּה) וְשִׁמְחֵנוּ בְּיוֹם חַג הַמִּצּוֹת הַזֶּה : כִּי  
 אַתָּה יי טוֹב וּמְטִיב לְכָל וְנוֹדֶה לָּךְ עַל הָאֶרֶץ וְעַל פְּרִי  
 הַגָּפֶן • בְּרוּךְ אַתָּה יי עַל הָאֶרֶץ וְעַל פְּרִי הַגָּפֶן :

## נ ר צ ה :

PRAYER FOR THE DIVINE ACCEPTANCE OF THE SERVICE.

חֲסֵל סְדוּר פֶּסַח כְּהִלְכָתוֹ • כָּבֵל מִשְׁפָּטוֹ וְחֻקָּתוֹ :  
 כְּאֲשֶׁר זָכִינוּ לְסִדֵּר אֹתוֹ • בֶּן נִזְכָּה לַעֲשׂוֹתוֹ :

fication," and during the long history of Israel no single instance is known of its having been perverted. The use of wine a sanctification ! How much have Jews to be proud of ! How much has the world to learn !

<sup>1</sup> This forms the end of a Piyut by Rabbi J. Bonfils, said during the morning service on the Sabbath preceding the Passover. The expression "As we have been privileged to narrate the order of the Passover" refers to the poem itself, which is a recital of the manner in which the Paschal lamb was offered in the Temple. It appears to have been a former custom to recite this piyut on Seder evening or to read some portion of the Talmud bearing upon the same subject, or even to read the passage from the Pentateuch in which the laws concerning the sacrifice were originally laid down.

verse, for the vine and for the fruit of the vine, for the produce of the field, and for the pleasant, goodly and great land in which thou didst delight, and which thou didst grant as the inheritance of our forefathers, who enjoyed its fruit, and were sated with its bounties. Be merciful, O Lord our God, to Israel, thy people; to Jerusalem, thy city; to Zion, thy holy habitation; to thine altar and to thy sanctuary. Oh, rebuild Jerusalem, thy holy city, speedily in our days. Conduct us thither, rejoicing in its restoration that we, also, may enjoy its fruit and be sated with its bounties. May we there be enabled to offer thee pure and sanctified blessing (be pleased to grant us strength on this Sabbath day), and grant us joy on this feast of Passover, for thou art good and beneficent to all. Then shall we render thee thanks for the land of Israel, and for the fruit of the vine. Blessed art thou, O Lord, for the land of Israel and for the fruit of the vine.

Now that we have offered the service of the Passover in accordance with all its prescribed ceremonies,<sup>1</sup> we pray that we may be privileged to fulfil all the ordinances of the

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ceremony, itself, is a noteworthy example. Four cups of wine are prescribed for use in the ceremony and only four may be taken. The Jewish Festivals were always bright, but always holy. No excess ever marred the dignity of a Hebrew religious ceremony, and even the Passover, the most joyous night of the Jewish year, was, we see, strictly safeguarded by a limit which was even made a ritual restriction. The reference to the fruit of the vine is but an instance of Jewish gratitude for the land of Israel and its produce. The staff of life was bread, and the luxury was the fruit of the vine. We therefore find that at every Jewish meal a special blessing was said upon breaking bread, while on Sabbaths and Festivals there was added to the meal as a luxury in honour of the day a cup of wine, concerning the use of which there could be no misunderstanding, for it served as a "Kiddush" or "Sancti-

זך שובן מעונה • קומם קהל מי מנה :  
 בקרוב נהל נטעי כנה • פרוים לציון ברנה :  
 אדיר הוא • יבנה ביתו בקרוב • במהרה • במהרה •  
 בימינו בקרוב • אל בנה • אל בנה • בנה ביתך בקרוב :  
 בחור הוא • גדול הוא • דגול הוא • יבנה ביתו בקרוב •  
 במהרה • במהרה • בימינו בקרוב • אל בנה • אל בנה •  
 בנה ביתך בקרוב : הדור הוא • ותיק הוא • זכאי הוא •  
 חסיד הוא • יבנה ביתו בקרוב • במהרה • במהרה • בימינו  
 בקרוב • אל בנה • אל בנה • בני ביתך בקרוב : מהור  
 הוא • יחיד הוא • יבנה ביתו בקרוב • במהרה • במהרה •  
 בימינו בקרוב • אל בנה • אל בנה • בנה ביתך בקרוב :  
 בביר הוא • למוד הוא • מלך הוא • יבנה ביתו בקרוב •  
 במהרה • במהרה • בימינו בקרוב • אל בנה • אל בנה •  
 בנה ביתך בקרוב : נאור הוא • סגב הוא • עוזו הוא •  
 יבנה ביתו בקרוב • במהרה • במהרה • בימינו בקרוב •  
 אל בנה • אל בנה • בנה ביתך בקרוב : פודה הוא • צדיק  
 הוא • קדוש הוא • יבנה ביתו בקרוב • במהרה • במהרה •  
 בימינו בקרוב • אל בנה • אל בנה • בנה ביתך בקרוב :  
 רחום הוא • שדי הוא • תקיף הוא • יבנה ביתו בקרוב •  
 במהרה • במהרה • בימינו בקרוב • אל בנה • אל בנה •  
 בנה ביתך בקרוב :

servis paschalibus loco ejus quae a capite kylo nöé incipit canitur." Adir  
 Hu became, however, so popular, that it was soon retained in the service  
 of both nights.

Passover in Israel restored. O God, who dwellest on high, gather up the countless numbers of Israel; speedily lead us—"the branches of thy vine"—once more to Zion, rejoicing in redemption.

O mighty God<sup>1</sup>! Rebuild thy house speedily. Speedily, even in our days, rebuild it, O God! Rebuild thy temple speedily.<sup>2</sup>

Elect, great and distinguished God, rebuild thy house speedily! Speedily, even in our days, rebuild it, O God! Rebuild thy temple speedily! Honoured, all praised, pure and righteous God, rebuild thy house speedily! Speedily, even in our days, rebuild it, O God! Rebuild thy temple speedily!

O one and holy God, rebuild thy house speedily! Speedily, even in our days, rebuild it, O God! Rebuild thy temple speedily!

O powerful, all wise king, rebuild thy house speedily! Speedily, even in our days, rebuild it, O God! Rebuild thy temple speedily!

O glorious, exalted and mighty God, rebuild thy house speedily! Speedily, even in our days, rebuild it, O God! Rebuild thy temple speedily!

O God, all righteous and holy redeemer, rebuild thy house speedily! Speedily, even in our days, rebuild it, O God! Rebuild thy temple speedily!

O merciful, everlasting, and omnipotent God, rebuild thy house speedily! Speedily, even in our days, rebuild it, O God! Rebuild thy temple speedily.

<sup>1</sup> For Traditional Music see pages 108 to 112.

<sup>2</sup> This composition, which shares with *כִּעֲזוּ צוֹר* the highest place among Jewish hymns, is a comparatively late contribution to the Hagadah, in which it took its place towards the end of the 15th century. The Avignon Machsor has it as a song usually sung on all festivals, and not especially on Passover. It was first intended as a substitute on the second night of the Seder for the Piyut *כִּי לֹא נִאֵר* which was to be said only on the first night. In a printed Königsberg Hagada, of 1644, there occurs the following instruction concerning it:—"Cantio haec secundis



## COUNTING THE "OMER."

*On the Second Night of the Festival the following, until בְּתוֹרֶתָּהּ, is said.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם • אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו • וְצִוָּנוּ עַל סְפִירַת הָעוֹמֶר :

הַיּוֹם יוֹם אֶחָד לְעוֹמֶר :

יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ • שִׁיבְנָה  
בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ • וְתֵן חֵלְקֵנוּ בְּתוֹרֶתָּךְ :

אֶחָד מִי יוֹדֵעַ • אֶחָד אֲנִי יוֹדֵעַ • אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים  
וּבְאָרֶץ :

שְׁנַיִם מִי יוֹדֵעַ : שְׁנַיִם אֲנִי יוֹדֵעַ • שְׁנֵי לַחֹת הַבְּרִית :  
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ :

שְׁלֹשָׁה מִי יוֹדֵעַ • שְׁלֹשָׁה אֲנִי יוֹדֵעַ • שְׁלֹשָׁה אֲבוֹת •  
שְׁנֵי לַחֹת הַבְּרִית • אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ :

literature of the same character. There are children's songs of this description in all languages. The first of these two Seder songs for children—"Who Knows One?" is most closely resembled in English literature by the "Scottish Song of Numbers."

"We will all gae sing, boys.  
Where will we begin, boys?  
We'll begin the way we should,  
And we'll begin at ane, boys."

It then goes on in much the same style as our Seder songs and stops at the number 12. One point of resemblance is "tens, the ten commandments." The selection of "Who Knows One?" as especially adapted for the Seder, is due to the fact that it emphasises one of the great principles of Judaism, viz., the Unity of God.

COUNTING OF THE OMER.<sup>1</sup>

*On the second night of the festival the following is said :—*

“Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with thy precepts, and commanded us concerning the counting of the Omer.

“This is the first day of the Omer.

“May it be thy will, O Lord our God, and the God of our fathers, to rebuild thy temple speedily, in our days, and to make thy law our portion.”

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Who knows what is just ONE? <sup>2</sup> I know of one. ONE is the God of the world.

Who knows what are just TWO? I know two. There were two tables of the Covenant. TWO tables of the Covenant; ONE GOD of the world.

Who knows what were just THREE? I know three. The three Patriarchs.

THREE Patriarchs, TWO tables of the Covenant, ONE GOD of the world.

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<sup>1</sup> Although the counting of the Omer has already taken place in the evening service at Synagogue on the second night of the festival, it is generally reserved for this part of the Seder service. “Passover, being also the feast of an early harvest, an offering of an omer of the new barley was brought on the second day. From that day, forty-nine days, or seven weeks, were counted, and on the fiftieth day, the day of first-fruit offering was celebrated. At present, sacrifices are not offered, but the counting of the omer is still observed.”—(Dr. Friedlander’s Text Book of the Jewish Religion, page 27.)

<sup>2</sup> This composition and its companion, the Story of the Only Kid, are essentially Hebrew Nursery Rhymes and it is to be regretted, first, that they have ever been regarded as anything else, and secondly, that they have alone been preserved from what we cannot but assume was a large

אַרְבַּע מִי יוֹדֵעַ • אַרְבַּע אָנִי יוֹדֵעַ • אַרְבַּע אִמָּהוֹת •  
שְׁלֹשָׁה אָבוֹת • שְׁנֵי לַחֹת הַבְּרִית • אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים  
וּבְאָרֶץ :

חֲמִשָּׁה מִי יוֹדֵעַ • חֲמִשָּׁה אָנִי יוֹדֵעַ • חֲמִשָּׁה חֲמִשִּׁי  
תּוֹרָה • אַרְבַּע אִמָּהוֹת • שְׁלֹשָׁה אָבוֹת • שְׁנֵי לַחֹת הַבְּרִית •  
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ :

שֵׁשָׁה מִי יוֹדֵעַ • שֵׁשָׁה אָנִי יוֹדֵעַ • שֵׁשָׁה סְדְרֵי מִשְׁנָה •  
חֲמִשָּׁה חֲמִשִּׁי תּוֹרָה • אַרְבַּע אִמָּהוֹת • שְׁלֹשָׁה אָבוֹת •  
שְׁנֵי לַחֹת הַבְּרִית : אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ :

שִׁבְעָה מִי יוֹדֵעַ • שִׁבְעָה אָנִי יוֹדֵעַ • שִׁבְעָה יָמֵי  
שִׁבְתָּא • שֵׁשָׁה סְדְרֵי מִשְׁנָה • חֲמִשָּׁה חֲמִשִּׁי תּוֹרָה •  
אַרְבַּע אִמָּהוֹת • שְׁלֹשָׁה אָבוֹת • שְׁנֵי לַחֹת הַבְּרִית •  
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ :

שְׁמוֹנָה מִי יוֹדֵעַ • שְׁמוֹנָה אָנִי יוֹדֵעַ • שְׁמוֹנָה יָמֵי מִלָּה •  
שִׁבְעָה יָמֵי שִׁבְתָּא • שֵׁשָׁה סְדְרֵי מִשְׁנָה • חֲמִשָּׁה חֲמִשִּׁי  
תּוֹרָה • אַרְבַּע אִמָּהוֹת • שְׁלֹשָׁה אָבוֹת • שְׁנֵי לַחֹת הַבְּרִית •  
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ :

תִּשְׁעָה מִי יוֹדֵעַ • תִּשְׁעָה אָנִי יוֹדֵעַ • תִּשְׁעָה יְרֵחֵי לְדָה •  
שְׁמוֹנָה יָמֵי מִלָּה • שִׁבְעָה יָמֵי שִׁבְתָּא • שֵׁשָׁה סְדְרֵי מִשְׁנָה •  
חֲמִשָּׁה חֲמִשִּׁי תּוֹרָה • אַרְבַּע אִמָּהוֹת • שְׁלֹשָׁה אָבוֹת • שְׁנֵי  
לַחֹת הַבְּרִית • אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ :

Who knows what were just FOUR? I know four. There were the four Mothers of Israel.

FOUR Mothers of Israel, THREE Patriarchs, TWO tables of the Covenant, ONE GOD of the world.

Who knows what are just FIVE? I know five. There are five Books of Moses.

FIVE Books of Moses, FOUR Mothers of Israel, THREE Patriarchs, TWO tables of the Covenant, ONE GOD of the world.

Who knows what are just SIX? I know six. There are six Books of the Mishnah.

SIX Books of the Mishnah, FIVE Books of Moses, FOUR Mothers of Israel, THREE Patriarchs, TWO tables of the Covenant, ONE GOD of the world.

Who knows what are just SEVEN? I know seven. There are seven days of the week.

SEVEN days of the week, SIX books of the Mishnah, FIVE Books of Moses, FOUR Mothers of Israel, THREE Patriarchs, TWO tables of the Covenant, ONE GOD of the world.

Who knows what are just EIGHT? I know eight. There are the eight days of initiation.

EIGHT days of initiation, SEVEN days of the week, SIX Books of the Mishnah, FIVE Books of Moses, FOUR Mothers of Israel, THREE Patriarchs, TWO tables of the Covenant, ONE GOD of the world.

Who knows what are just NINE?<sup>1</sup> I know nine. There are the nine Jewish Feasts.

NINE Jewish Feasts, EIGHT days of initiation, SEVEN days of the week, SIX Books of the Mishnah, FIVE Books of Moses, FOUR Mothers of Israel, THREE Patriarchs, TWO tables of the Covenant, ONE GOD of the world.

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<sup>1</sup> The nine Jewish festivals are as follows:—Passover; Pentecost; New Year; Day of Atonement; Tabernacles; Eighth Day of Solemn Assembly; Rejoicing of the Law; Hanucha; and Purim. See reference in Preference.

עֲשָׂרָה מִי יוֹדֵעַ • עֲשָׂרָה אֲנִי יוֹדֵעַ • עֲשָׂרָה דְּבָרִיא •  
 תִּשְׁעָה יְרַחֵי לְדָה • שְׁמוֹנָה יָמֵי מִלָּה • שִׁבְעָה יָמֵי שְׁבֻתָּא •  
 שִׁשָּׁה סְדְרֵי מִשְׁנָה • חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה • אַרְבַּע אִמָּהוֹת •  
 שְׁלֹשָׁה אָבוֹת • שְׁנֵי לַחֹת הַבְּרִית • אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם  
 וּבְאָרֶץ :

אֶחָד עֶשֶׂר מִי יוֹדֵעַ • אֶחָד עֶשֶׂר אֲנִי יוֹדֵעַ • אֶחָד עֶשֶׂר  
 כּוֹכְבֵיא • עֲשָׂרָה דְּבָרִיא • תִּשְׁעָה יְרַחֵי לְדָה • שְׁמוֹנָה יָמֵי  
 מִלָּה • שִׁבְעָה יָמֵי שְׁבֻתָּא • שִׁשָּׁה סְדְרֵי מִשְׁנָה • חֲמִשָּׁה  
 חֲמִשֵּׁי תוֹרָה • אַרְבַּע אִמָּהוֹת • שְׁלֹשָׁה אָבוֹת • שְׁנֵי לַחֹת  
 הַבְּרִית • אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ :

שְׁנַיִם עֶשֶׂר מִי יוֹדֵעַ • שְׁנַיִם עֶשֶׂר אֲנִי יוֹדֵעַ • שְׁנַיִם  
 עֶשֶׂר שְׁבַטֵיא • אֶחָד עֶשֶׂר כּוֹכְבֵיא • עֲשָׂרָה דְּבָרִיא •  
 תִּשְׁעָה יְרַחֵי לְדָה • שְׁמוֹנָה יָמֵי מִלָּה • שִׁבְעָה יָמֵי  
 שְׁבֻתָּא : שִׁשָּׁה סְדְרֵי מִשְׁנָה • חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה •  
 אַרְבַּע אִמָּהוֹת • שְׁלֹשָׁה אָבוֹת • שְׁנֵי לַחֹת הַבְּרִית • אֶחָד  
 אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ :

שְׁלֹשָׁה עֶשֶׂר מִי יוֹדֵעַ • שְׁלֹשָׁה עֶשֶׂר אֲנִי יוֹדֵעַ • שְׁלֹשָׁה  
 עֶשֶׂר מִדְּיָא • שְׁנַיִם עֶשֶׂר שְׁבַטֵיא • אֶחָד עֶשֶׂר כּוֹכְבֵיא •  
 עֲשָׂרָה דְּבָרִיא • תִּשְׁעָה יְרַחֵי לְדָה • שְׁמוֹנָה יָמֵי מִלָּה •  
 שִׁבְעָה יָמֵי שְׁבֻתָּא • שִׁשָּׁה סְדְרֵי מִשְׁנָה • חֲמִשָּׁה חֲמִשֵּׁי  
 תוֹרָה • אַרְבַּע אִמָּהוֹת • שְׁלֹשָׁה אָבוֹת • שְׁנֵי לַחֹת הַבְּרִית •  
 אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ :



Who knows what are just TEN ? I know ten. There are the ten commandments.

TEN Commandments, NINE Jewish Feasts, EIGHT days of initiation, SEVEN days of the week, SIX Books of the Mishnah, FIVE Books of Moses, FOUR Mothers of Israel, THREE Patriarchs, TWO tables of the Covenant, ONE GOD of the world.

Who knows what were just ELEVEN ? I know eleven. There were the eleven stars (in Joseph's dream).

ELEVEN stars (in Joseph's dream), TEN Commandments, NINE Jewish Feasts, EIGHT days of initiation, SEVEN days of the week, SIX Books of the Mishnah, FIVE Books of Moses, FOUR Mothers of Israel, THREE Patriarchs, TWO tables of the Covenant, ONE GOD of the world.

Who knows what were just TWELVE ? I know twelve. There were the twelve tribes of Israel.

The TWELVE tribes of Israel, ELEVEN stars (in Joseph's dream), TEN Commandments, NINE Jewish Feasts, EIGHT days of initiation, SEVEN days of the week, SIX Books of the Mishnah, FIVE Books of Moses, FOUR Mothers of Israel, THREE Patriarchs, TWO tables of the Covenant, ONE GOD of the world.

Who knows what are just THIRTEEN ? I know thirteen. There are thirteen attributes of God.

THIRTEEN attributes of God, the TWELVE tribes of Israel, ELEVEN stars (in Joseph's dream), TEN Commandments, NINE Jewish Feasts, EIGHT days of initiation, SEVEN days of the week, SIX Books of the Mishnah, FIVE Books of Moses, FOUR Mothers of Israel, THREE Patriarchs, TWO tables of the Covenant, ONE GOD of the world.

חד גִּדְיָא • חר גִּדְיָא דְזַבִּין אַבָּא בְתַרִּי זַוְי • חר גִּדְיָא •  
 חר גִּדְיָא :

וְאַתָּא שְׁוַנְרָא • וְאַכְלָה לְגִדְיָא • דְזַבִּין אַבָּא בְתַרִּי זַוְי •  
 חר גִּדְיָא • חר גִּדְיָא :

וְאַתָּא כִּלְבָּא • וְנִשְׁךְ לְשְׁוַנְרָא • דְאַכְלָה לְגִדְיָא • דְזַבִּין  
 אַבָּא בְתַרִּי זַוְי • חר גִּדְיָא • חר גִּדְיָא :

וְאַתָּא חוּמְרָא • וְהִכָּא לְכִלְבָּא • דְנִשְׁךְ לְשְׁוַנְרָא • דְאַכְלָה  
 לְגִדְיָא • דְזַבִּין אַבָּא בְתַרִּי זַוְי • חר גִּדְיָא • חר גִּדְיָא :

וְאַתָּא נֹרָא • וְשִׁרְף לְחוּמְרָא • דְהִכָּא לְכִלְבָּא • דְנִשְׁךְ  
 לְשְׁוַנְרָא • דְאַכְלָה לְגִדְיָא • דְזַבִּין אַבָּא בְתַרִּי זַוְי • חר  
 גִּדְיָא • חר גִּדְיָא :

וְאַתָּא מִיָּא • וְכָבֵא לְנֹרָא • דְשִׁרְף לְחוּמְרָא • דְהִכָּא  
 לְכִלְבָּא • דְנִשְׁךְ לְשְׁוַנְרָא • דְאַכְלָה לְגִדְיָא • דְזַבִּין אַבָּא  
 בְתַרִּי זַוְי • חר גִּדְיָא • חר גִּדְיָא :

וְאַתָּא תֹרָא • וְשִׁתָּא לְמִיָּא • דְכָבֵא לְנֹרָא • דְשִׁרְף  
 לְחוּמְרָא • דְהִכָּא לְכִלְבָּא • דְנִשְׁךְ לְשְׁוַנְרָא • דְאַכְלָה  
 לְגִדְיָא • דְזַבִּין אַבָּא בְתַרִּי זַוְי • חר גִּדְיָא • חר גִּדְיָא :

וְאַתָּא הַשְׁחַט לְתֹרָא • וְשִׁחַט לְתֹרָא • דְשִׁתָּא לְמִיָּא • דְכָבֵא  
 לְנֹרָא • דְשִׁרְף לְחוּמְרָא • דְהִכָּא לְכִלְבָּא • דְנִשְׁךְ לְשְׁוַנְרָא •  
 דְאַכְלָה לְגִדְיָא • דְזַבִּין אַבָּא בְתַרִּי זַוְי • חר גִּדְיָא •  
 חר גִּדְיָא :

One only kid, one only kid, which my father bought for two zuzim. One only kid, one only kid.<sup>1</sup>

The cat came and ate the kid which my father bought for two zuzim. One only kid, one only kid.

Then came the dog, and bit the cat that ate the kid which my father bought for two zuzim. One only kid, one only kid.

Then came the stick, and beat the dog that bit the cat that ate the kid which my father bought for two zuzim. One only kid, one only kid.

Then came the fire, and burned the stick that beat the dog that bit the cat that ate the kid which my father bought for two zuzim. One only kid, one only kid.

Then came the water, and quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid which my father bought for two zuzim. One only kid, one only kid.

Then came the ox, and drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid which my father bought for two zuzim. One only kid, one only kid.

Then came the slaughterer, and killed the ox that drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid which my father bought for two zuzim. One only kid, one only kid.

<sup>1</sup> If ever there was a children's property, it is certainly this composition. It is a member of a great universal family of similar character, and may possibly possess high claims to ancestry of the large and interesting tribe. The English variant is the old story of the old woman who could not get her pig to market over the stile. As the **אחד מי יודע** emphasises the Unity of God, so does this composition exemplify the principle of reward and punishment, while the whole history of the Passover recounted throughout the Seder teaches the remaining fundamental principle of Judaism, the **מציאות הבורא** the existence of God.

וְאַתָּא מְלַאךְ הַמָּוֶת • וְשַׁחַט לְשׁוֹחֵט • דְּשַׁחַט לְתוֹרָא •  
 דְּשַׁתָּא לְמִיָּא • דְּכָבֵא לְנוֹרָא • דְּשַׁרְף לְחוּטְרָא • דְּהַכָּא  
 לְכַלְבָּא • דְּנִשְׁךְ לְשׁוּנְרָא • דְּאָכְלָה לְגִדְיָא • דְּנִבִּין אָבֵא  
 בְּתֵרֵי זַוְיִי • חַד גִּדְיָא • חַד גִּדְיָא :

וְאַתָּא הַקְדִּישׁ בְּרוּךְ הוּא • וְשַׁחַט לְמְלַאךְ הַמָּוֶת דְּשַׁחַט  
 לְשׁוֹחֵט • דְּשַׁחַט לְתוֹרָא • דְּשַׁתָּא לְמִיָּא • דְּכָבֵא לְנוֹרָא •  
 דְּשַׁרְף לְחוּטְרָא • דְּהַכָּא לְכַלְבָּא • דְּנִשְׁךְ לְשׁוּנְרָא • דְּאָכְלָה  
 לְגִדְיָא • דְּנִבִּין אָבֵא בְּתֵרֵי זַוְיִי • חַד גִּדְיָא • חַד גִּדְיָא :

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Then came the angel of death, and slew the slaughterer that killed the ox that drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid which my father bought for two zuzim. One only kid, one only kid.

Then came the Most Holy, and destroyed the angel of death that slew the slaughterer that killed the ox that drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid which my father bought for two zuzim. One only kid, one only kid.

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## HALLEL.

1. Ho du l'a do noy..... ki tob Ki le o lom  
2. Yo mar no beth a ha ron, Ki le o lom

The first system of the musical score for 'HALLEL.' is in G major (one sharp) and 4/4 time. It features a vocal melody with two parts and a piano accompaniment. The lyrics are: '1. Ho du l'a do noy..... ki tob Ki le o lom' and '2. Yo mar no beth a ha ron, Ki le o lom'.

*1st time.*  
chas do Yo ma no yis ro el, Ki le o lom  
chas do Yo ma no yir ei a do

The second system continues the musical score. It includes the instruction '1st time.' above the vocal line. The lyrics are: 'chas do Yo ma no yis ro el, Ki le o lom' and 'chas do Yo ma no yir ei a do'.

*2nd time.*  
chas do. 2. noy Ki..... le o lom chas do.....

The third system concludes the 'HALLEL.' section. It includes the instruction '2nd time.' above the vocal line. The lyrics are: 'chas do. 2. noy Ki..... le o lom chas do.....'.

## ADIR HU.

## VERSE 1.

1. A-dir hu yib neh be tho be ko rob Bim he ro,.....

The first system of the musical score for 'ADIR HU.' is in G major (one sharp) and 4/4 time. It features a vocal melody and a piano accompaniment. The lyrics are: '1. A-dir hu yib neh be tho be ko rob Bim he ro,.....'.

bim he ro be yo me nu be ko rob El be né,

el be né be ne be the cho be ko..... rob.

## VERSE 2.

2. Bo chur hu go dol hu do gul hu Yib neh be tho be

ko..... rob Bim he ro,.... bim he ro be yo me nu be ko rob,

El be né, el be né be ne be the cho be ko rob.

VERSE 3.

3. Ho dur hu vo sik hu Za kai hu cho sid hu yib

neh be tho be ko..... rob, Bim he ro,.... bim he ro be

yo me nu be ko..... rob, El be né.....

el be né be ne be the cho be ko..... rob.

## VERSE 4.

4. To hor hu yo chid hu yib neh be tho be ko..... rob,

Bim he ro,..... bim he ro, be yo me nu be ko.... rob,

El be né, el be né be ne be the cho be ko rob.

## VERSES 5, 6, 7, &amp; 8.

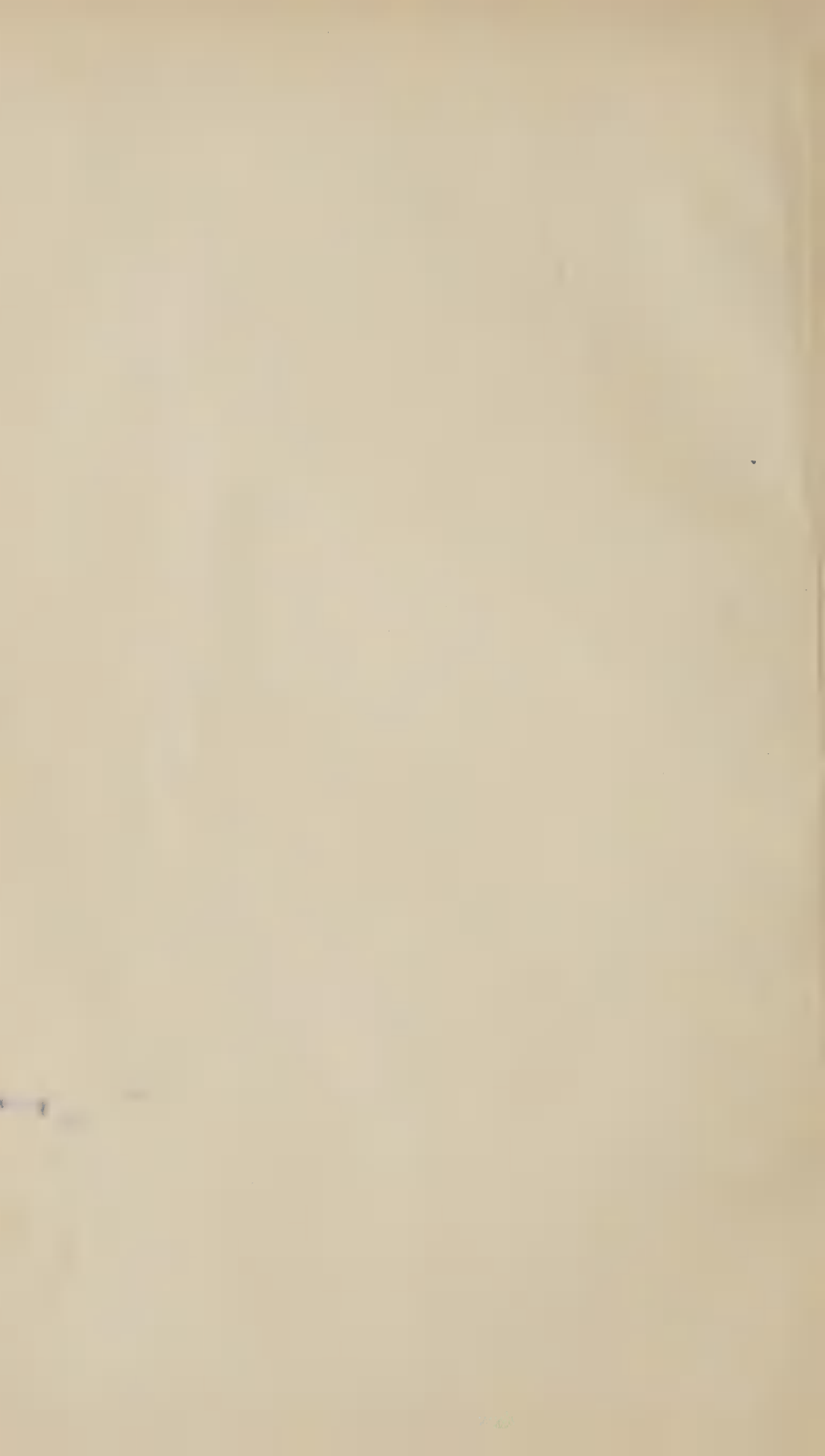
5. Ka bir hu lo mud hu me lech hu } yib  
 6. No or hu sa giv hu Iz zuz hu } yib  
 7. Po deh hu Tsad - dik hu ko dosh hu } yib  
 8. Ra chum hu shad dai hu Tak kif hu } yib

neh be tho be ko..... rob Bim he ro,.....  
 neh be tho be ke..... rob Bim he ro,.....

bim he - ro be yo me nu be ko..... rob,  
 bim he - ro be yo me nu be ko..... rob,

El be ne, el be né be ne be the cho be ko rob.  
 El be né, el be né be ne be the cho be ko rob.





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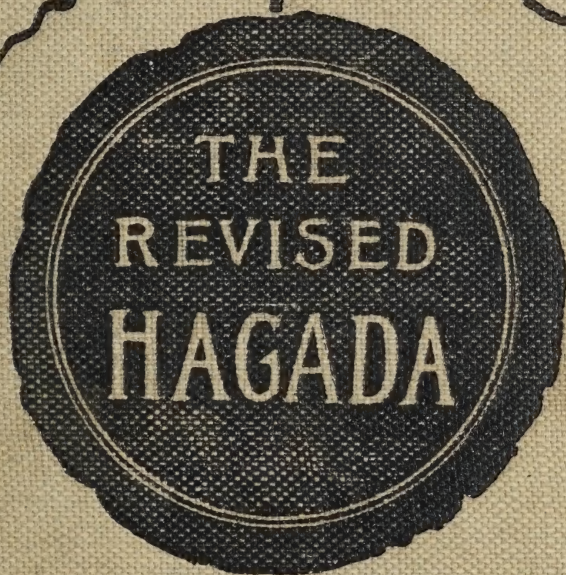
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